THE GLORY OF THE B. FATHER S. IGNATIVS OF LOYOLA, FOVNDER OF THE SOCIETY OF IESVS.

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THE LIFE OF THE B. FATHER S. IGNATIVS OF LOYOLA *FOVNDER OF* THE SOCIETY OF IESVS.

AND the glory he atchiued, through Gods assistance partly by his owne admirable

ſanctity, confirmed by his miracles and Canonization; partly by the wonderfull holy life of *S. Francis Xauerius*, his aſsociate and ſpirituall child; partly by the many commendations of the *Society* he inſtituted, many wayes diuulged by *S. Tereſia*; partly by *S. Philippus Nerius* his rare teſtimony of *S. Ignatius*: togeather with the correſpondency held betwixt him and the *Society*; & partly by the knowne ſanctity of *S. Charles Borromeus*, miraculouſly attained by the vſe of *S. Ignatius* his *Spirituall Exerciſes*, with his affection

fection and esteeme of the *Society*.

The heads from whence such things are deriued as this treatise maketh mention of, in the selfe-same words and phrases of the Authours.

1. The many processes for the Canonization of the *S S. Ignatius* and *Xauerius*, contayning the graue testimonies of six hundred threescore & fifteene witnesses, concerning the life and vertues of *S. Ignatius* alone.

2. The relations of the *Auditours* of the *holy Rote*, de-

deliuered in writing to the *Pope*, and gathered out of ſundry proceſſes made by autority of his *Holines*. for the Canonization of the *Ss. Ignatius, Xauerius, Tereſia* & *Phillip Nerius*; receaued and approued by the Lords Cardinalls of the *holy Rites* (as they terme them)

3. The relations made in the name of the Congregation of Cardinalls of the *holy Rites* (before our holy Father Pope *Gregory* the fifteenth, in a priuate *Conſiſtory*) by the right Honorable Lord Cardinall *a Monte Franciſco Maria*, Biſhop of *Portua*, printed at *Rome* this pre-

preſent yeare, touching the life, ſanctity and miracles of the SS. *Ignatius*, *Xauerius*, *Tereſia* and *Phillip Nerius*.

4. The memorable things done by the SS. *Ignatius*, *Xauerius*, *Tereſia*, *Phillip Nerius*, & *Charles Borromæus*, publiſhed at *Rome*, *Naples*, *Salamanca*, *Venice*, *Madrid*, *Antwerp*, *Collen*, *Ingolſtade*, *Dilinge*, *Ausbourg*, & other places, by permiſſion of ſuperiours.

Out of all which heads this treatiſe was compiled at Cracouia, *printed by* Andrew Petriconius, *with licence of*

of Superiours, and intituled: The glory of the B. Father Saint Ignatius of Loyola, Founder of the Society of IESVS. *Which copy we follow.*

AP-

APPROBATIO Cracouienſis.

EGo Sebaſtianus Nucerinus Sanctæ Theologiæ Doctor, Eccleſiæ Cathedralis Cracouien: Ordinarius Concionator, librorum in diœceſi Craco. In lucem prodeũtium Cenſor, fidẽ preſentibus facio quia opuſculum hoc, *de Gloria S. Ignatii Loyola*, Fundatoris Socie-

cietatis Ieſu, à Patribus eiuſdem Societatis prius relectum, vidi, ac deuoto ſtudio probaui: atque vt lucerna hæc in candelabro, Eccleſiæ typo poneretur poteſtatẽ feci. Crac. 6. Iulij, Anno 1622.

Sebaſtianus Nucerinus.

THE GLORY OF St. IGNATIVS OF LOYOLA.

Founder of the Society of IESVS.

Of the Birth of S. Ignatius *and of his Conuersion to a good life.*

CHAPTER I.

SAINT *Ignatius* was borne in that part of Spaine (adioyning to the Pyrenan hills)

hills) which beareth the name of Biſcay, in the yeare 1461. His Father was *Bertrand Iannez* Lord of *Ognez* and *Loyola*, of an ancient & noble Family: His Mother, no way inferiour to her Huſband in worth and Nobility, was *Mary Sãchez*, deſcended of noble Parẽts, Lords of *Balda*. Both which families in Biſcay are of the number of them, to which the Spaniards giue the name and title of *Great Ones*. Theſe were the parents from whom *S. Ignatius* deſcended; who, being himſelf endowed with admirable parts of ſoule and body

body, & hauing been bred a Page ſome tyme in the Court of King Ferdinand the Catholike, deſirous now to gaine himſelfe a reputation by the warres, betooke himſelf to Don Antonio Manriquez Duke of *Naiara* and Vice-Roy of *Nauarre*. one who had been anciently allied with the family of *Loyolaes*; & began to apply himſelfe wholy to the warres. But the Caſtle of *Pompiona*, the principall Citty of *Nauarre*, the defẽce of which was cõmitted to the charge of *Ignatius*) chancing to be beſieged by the French Army, a ſto-

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ne driuen out of the wall, by the force of the Artillery, wounded him in his left thigh, as he was ſeruing brauely at the head of his troupes, and ſo vtterly broke his right leg, that with the blow he fell halfe dead vpon the place, which hapned vpon whitſon: Munday, the 26. of May, in the yeare 1521. *Ignatius* being wounded, the Fort was taken by the French, by whom *Ignatius* was nobly treated, cured of his hurts, and ſent home. But whilſt yet he kept his bed, demaunding ſome prophane Bookes to paſſe his tyme,

me, two Bookes were brought vnto him; one, of the life of Chriſt, the other of his Saints; with the peruſall of which, he found himſelfe ſo touched, that to follow the ſtepps of Chriſt, he reſolued to leaue the world, and take a iourney to *Hieruſalem*; there to confirme the Chriſtians in matters of ſpirit, and to conuert the Infidels to the Faith of Chriſt.

The

The memorable things done by S. Ignatius, from the tyme of his conuerſion till his death.

CHAPTER II.

SAint *Ignatius* now cured of his hurts, bids adieu to his Parẽts, & all worldly diſtractions, notwithſtanding the ſtrong oppoſition of his Brother; and, being to ſerue from thence-forth vnder the colours of Chriſt, tooke his iourney to the Monaſtery of the Benedictin Monks of *Mont-ſerrata*, where making a

a generall confeſſion of his ſinnes (a thing in thoſe dayes almoſt out of vſe) offering vp his ſword and dagger with which he ſerued the world , in the Church of that Monaſtery he watched that whole night, being the Eue of the *Saluation* of our B. Lady, before the Altar of that ſacred Virgin, bare-headed, clad in a courſe long Caſſacke , girt with a Cord, dedicating himſelfe there to the ſeruice of God , in the yeare 1522. from whẽce he departed continuing to yeild worthy fruits of pennance , in the

Hoſpital of *Manreſa*, and in a Caue neare the Riuer which waſheth the feilds therabouts, and arriued at laſt at *Rome*, in the yeare 1523. where, hauing had the bleſſing of Pope Adriã the 4. he trauelled foreward towards *Hieruſalem*. But, not being able, for the imminent daunger and feare of the Turks, to remayne there, and employ his endeauours in the gaining of ſoules, he returned into *Spaine*: where, that he might the better aſſiſt his neighbour in affayres of ſpirit, being now thirty yeares of age, he put himſelf

ſelf to the Grammer-ſchole at *Bercelona*, ſpending afterwards, at *Alcala* a yeare and a halfe in the ſtudies of Philoſophy and Diuinity; and laſtly, in the ſpace of almoſt eight yeares, made a repetition of theſe ſtudies at *Paris*, liuing vpon Almes, in cõtinuall works of Charity, Humility and Pennance; where by the example of his holy life, by his prayers & ſpirituall diſcourſes, he gained to himſelfe Nine other Companions, and amõght them *S. Francis Xauerius*: Men famous for their vertues, diſcretion, and learning: And,

togeather with them made a vowe, that their courſe of ſtudies being ended, and all other reſpects ſet aſide, they would take their iourney to *Hieruſalem*, and wholy apply themſelues there to the gaining of ſoules: but if, within a yeares ſpace, they ſhould light vpon no commodity of ſhipping, or ſhould not be permitted to remayne at *Hieruſalem*; that then, their vowe being diſpẽſed with, they ſhould repaire to *Rome* offering their ſeruice to his Holines, for the ſpirituall good of their neighbours. But he himſelfe hauing

uing contracted a grieuous payne in his ſtomacke, by his continuall & laborious watchings and ſtudies, and hauing (with the reſt of his Companions, after a ſtrict examen, demaunded by themſelues, and graunted them) been honoured with the degree of Doctor in that Vniuerſity; at laſt, by the counſell of his Cõpanions, and aduiſe of Phiſitians, he returned to his natiue Country: Where, after the working of many miracles, when he had recouered his health, he tooke his iourney towards *Venice*, whether the reſt of his

his Companiõs, by agreement, were likewiſe to repaire, and in that Citty was preferred to the dignity of Preiſthood. But the yeare aboue mentioned being now expired, and their embarquing for *Paleſtin* cut off by reaſon of the warres broken fort betwixt the Turke and the Venetians, he, with his Companions came to *Rome*, in the yeare 1537. At *Rome*, he preſented his ſeruice to his Holines, for the gaining of his neighbour. The Pope approued the pious reſolutions of theſe Fathers, reclaiming many ſoules by the

the induſtry of S. *Ignatius*, and his ſpirituall exerciſes; and placed two of *Ignatius*, his Companions in the Roman Vniuerſity (commonly knowne by the name of *Sapientia*) there to read the publike lectures of Scripture and ſchoole Diuinity. Meane while S. *Ignatius* inſtituted the Society of I E S V S, for the defence and propagation of the Faith, and the gaining of ſoules; and procured to haue it ratified by the Sea Apoſtolike, in the yeare 1540. in which Society, beſides the three vowes common to it with other

other Orders, he added a fourth vowe, by which, promiſe is made to obey his Holines, in vndertaking iourneyes to the Turks and Infidels, for the gaining of ſoules, without demaunding any ſtipend or prouiſion for that iourney. Which done, he compoſed the Conſtitutions of the Society, directed by admirable Diuine inſpiratiõs (as ſhall hereafter be declared) And being himſelf, by the vniforme conſent of his Companions, choſen General of the Order, after he had gouerned it with an admirable reputation of wiſdome

wiſdome and ſanctity, for the ſpace of fifteene yeares, three monethes and nine dayes, and diſperſed welneare a thouſand of his Society, in almoſt a hundred ſeuerall Colledges, ouer the whole world; not only in *Italy*, *Spaine*, *France*, and *Germany*, but euen in the *Eaſt* and *vveſt Indies*, *Iaponia*, *Braſil*, *Ethiopia* & *Perſia*; infinite multitudes of people being conuerted by him, and his, to the true Faith, and good life; hauing inſtituted many things for the good of the holy Church; brought to a cuſtome the often frequenting

ting of Sermons, Lectures, Maſſes, Confeſſion and Communion, in *Rome* firſt, and afterwards in other places of the world; hauing, by theſe meanes, diſcouered the ſubtility of the Diuell, and ſet a new luſtre vpon the face of the Church: he ended his dayes of a gentle ague, full of merites, ſtrengthned with the Popes bleſſing, and the Sacraments, according to the rites of the Church and gaue vp his Ghoſt moſt peaceably, into the hands of his Creatour, inuoking the name of IESVS, in the yeare 1556.

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the laſt day of Iuly, the 65. yeare of his age, famous for his holy life, and miracles, as wel in his life tyme, as after his deceaſe; and for other rare endowments (of which we now treate.)

The gift of Prophecy in S. Ignatius *moſt perfect.*

Chap. III.

BEcauſe the gift of Prophecy, in compariſon of ſupernaturall vertues, is eſteemed one of the ordinary or meaneſt ornaments of Sanctity, and therfore to be attained without gra-

ce,

ce, or Gods friēdſhip, from thence I thought good to begin the prayſes of S. *Ignatius*. And for as much as by the Spirit of Prophecy, many things not ſubiect to our ſenſes are diſcouered, and things yet to come are infallibly foretould, the ſecrets of mens harts are layd open, and, which is more admirable & rare, the very ſecrets of Almighty God, ſurpaſſing human vnderſtanding, are perfectly vnderſtood; all theſe things were in S. *Ignatius* in as eminent degree. The very firſt yeare, immediately after his conuerſion,

Almighty

Almighty God began admirably to enlighten his vnderſtanding: for going for deuotion ſake to viſit a Church of S. Paul the Apoſtle, without the Towne of *Manreſa*, & reſting himſelfe in his iourney neare the Riuer *Rubricate*, which rũnes through that towne vpon a ſuddaine, a certaine diuine light ſhined ſo cleare vpon him, that by that, without the helpe of any Maſter, he perfectly vnderſtood many things, not only of the myſteries of Chriſtian beliefe, but of the moſt ſubtile queſtions and opinions of Philoſophy,

phy, as perfectly as if they had been presented to his view in some curious looking glasse; mysteryes, which other me, after long reading and paynes, hardly comprehend. In which celestiall vision he remayned a long space, not without infinite comfort and consolation of mynd. At other tymes also, by certayne secret signes and mysticall examples, the order, that great workeman obserued in the Frame of this world, was represented vnto him, which mysteryes, as in themselues they surpasse the forces of human

man vnderſtanding, ſo S. *Ignatius* afterwards affirmed, that it was a thing not poſſible to gheſſe at them, much leſſe to expreſſe and make them vnderſtood to life. And of this kind, about the ſame tyme, he miraculouſly came to to the knowledge many other things. By which diuine fauours he was ſo far forth confirmed in Faith, that though no other monuments had been extant of Chriſtian Religion, yet by theſe only myſteryes, miraculouſly reuealed to him, he would haue been moſt ready to giue his life for

for the Catholike truth. In which reſpect S. *Ignatius* may well apply to himſelfe thoſe words of S. Paul: *For neither haue I receaued it from men, neither haue I learned it, but by the reuelation of Chriſt Ieſus.* Which extraordinary manner of faith infuſed in S. *Ignatius* whilſt yet he was vnlearned, as well the Auditours of the holy Rote, as the Cardinalls of the holy Rites, particularly noted in their relations to his Holines. His courſe of ſtudies being ended, at *Venice*, in his retirement to *Vicenza*, and in his iourney to *Rome*, he often

recea-

receaued ſo many diuine reuelations, and ſo abſolute and perfect content and conſolation, that he ſeemed not only to be reſtored againe, but to be reſtored with aduantage to the ſtate, in which he had formerly found himſelfe at *Manreſa* (which place for the ſingular fauours ſhewed him there by Almighty God, he was wont, in a religious merriment, to ſtile his primatiue Church) At ſuch tyme as he compoſed the Conſtitutions of the Society, amongſt other things, he principally receaued reuelations of the

myſtery of the B. Trinity, of the diuine Eſſence, of the diſtinction & propriety of the perſons; and this in a way of vnderſtanding ſo plaine, ſo perfect, and ſo beyond the iudgement of the ſenſes, that as he himſelfe confeſſeth, in a little treatiſe found after his death, of his owne hand writing, it had been impoſſible for him, in many yeares ſtudy to haue attained the like knowledge. And, in an other booke he left writtē, that he though it impoſſible in this life, to arriue to a more perfect knowledge and vnderſtanding

ding of myſteries, then Almighty God, in a certaine viſion, had been pleaſed to reueale to him; Which often reuelations, intermingled with a kind of vnſpeakeable delectation, were wont to poſſeſſe his vnderſtanding, not for a ſhort ſpace, but often-tymes for many dayes togeather; ſo that, whether-ſoeuer he went, whether he were in his chamber, in the Refectory, whether at home, or abroad, they euer accompanied, and as it were, watched with him; with the vehemency of which he was often ſo trāſported,

and did ſo looſe himſelfe, that he ſeemed in ſpirit euer to be in Heauen, in body only vpon Earth. Moreouer, the very firſt yeare after his conuerſion, whilſt he liued at *Manreſa*, the principall points of the Society he was to Inſtitute, and ſuch things eſpecially, by which the Society differeth from other Orders, were reuealed to him by Almighty God, as he himſelfe acknowledged to Father *Iames Laynez*, one of the firſt of his Society, and other graue Fathers: who, when they demaunded of him, for what cauſe he ordained

dained some things in the Society, differing from the customes of other Orders; he yeelding them a particular reason for each thing they demaunded; in conclusion was wont to place the force of all his reasons, in those admirable inspirations, miraculously bestowed vpon him at *Manresa*, and the recollection he made there, in which Almighty God sealed and imprinted in his mind most manifest and euident notions of all these things. At his departure out of *Spaine*, giuing some good precepts to one *Iohn Pascall*

at

at that tyme but a youth, for the reſt of his life to come; and being asked of the youth, what would become of him? take hart child, quoth he, when thou groweſt elder thou ſhalt marry, and haue thy ſhare of many troubles, which ſhall hinder thee from beīg trāſported with pleaſures, or being ſlack in imploring the aſſiſtance of God: And ſo it fell out. It was miraculouſly reuealed to him, that one of his companiōs, taken with a ſolitary life, caſting with himſelfe how to forſake the Society, was affrighted, by Gods permiſ-

miſſion, with an ill Spirit. One *Peter Ferrus*, a Patauian borne, liyng ſick, paſt human hope of recouery, was certainely foretould by S. *Ignatius* that by the helpe of the Mother of God; he ſhould ſhortly recouer: the night following the ſick man; expecting with deuotion, what would become of him, the Mother of God, accompained with a glorious traine of Virgins, preſented her ſelfe to him, and by giuing him her picture, reſtored him his health: The day following, *Ignatius* returning, with a countenance more chere-

full

full thē ordinary, not being ignorant of what had paſſed, found Peter recouered and ſaid vnto him: Did not I tell thee that the Mother of God would recouer thee? The death of *Agnes Paſchalis*, who ended her dayes moſt holily at *Bercelona*, was miraculouſly reuealed to him at *Rome*; ſo that the letters of *Antony Araozius*, one who was preſent at that widdowes death, brought him afterwards no newes of it. At *Antwerp*, long before the founding of the Society of IESVS, he foretould one *Peter Quadratus*, a Spaniard, that

that he ſhould one day be the founder of a Colledge of the Society: and ſo it fell out: for he afterwards, with *Francis Manionia* his wife, foũded the Colledge of *Medina del Campo*. He foretould one *Simon Rodriguez* that infallibly he ſhould recouer and eſcape that ſickneſs. It was miraculouſly diſcouered to S. *Ignatius* that a certaine perſon, not long before admitted into the Society, being ſo moleſted with an office impoſed vpon him, that he could not take his reſt, or ſleep in the night tyme, & therfore began to thinke of returning

ning back into the world the Saint commaunded the party to be called to him in the night tyme out of his bed, diſcouering to him, by little and little his moſt ſecret & cõcealed thoughts, & with an admirable dexterity quieted his troubled mind. The like charitable offices, with the like inſight, he performed to many others, who not being able through their ignorance, to make knowne their diſeaſes, he diſcouered the nature & cauſes of them preſcribing remedies for them. He foretould one *Stephen Baroellus* lying danger-

gerously ſick, that he ſhould not dye of that diſeaſe, who preſently after recouered to the admiration of all mē. His Companions at *Venice* finding ſtrong oppoſition by many powerfull enemyes, and being halfe reſolued to let their buſines dye, informed S. *Ignatius* of the danger they flood in; who returned anſwer, wiſhing them they should not forſake the cauſe of Chriſt, for by his aſſiſtance they should bring their buſines to their deſired iſſuë: which promiſe did not faile them; for within eight dayes after, a ſentence was giuen to their

their aduantage, almoſt by the vniforme conſent of the Senate: a thing eſteemed no ſmall miracle by men of vnderſtanding, that two ſtrange and vnkown Fathers of the Society, and they of the Spaniſh nation, ſhould be able to conteſt with the fauour and riches of the moſt eminent Cittizens of that Citty. He foretould *Don Fraciſco de Borgia*, whilſt he was yet Duke of *Gandia*, and *F Iames Laynez*, that they ſhould one day be Generalls of the Society of *Ieſus* He diſcouered to *Michael Arroyra*, whilſt he was yet a youth, the moſt in-

inward ſecrets of his hart about a marriage he then intended, with many miſeries that were to befall him. I omit other examples of his ſpirit of prophecy, too long to be mentioned in this ſhort abridgement.

The manifold and often viſions of S Ignatius.

Chap. IV.

FOR as much as celeſtiall viſions haue a dependency of the Spirit of prophecy, this is a fit place to make mention of them: not that the Sanctity of Gods

Gods ſeruants is diriued from them, ſeeing it may be, & is often tymes found without them, but becauſe they are alſo certaine ornaments of Sanctity: & therfore ſome rehearſall is to be made of them: for with theſe alſo, in as eminent a degree as may be attayned in this life, Bleſſed S. *Ignatius* was plentifully ſtored.

The friſt viſion he had, was of S. *Peter* the Apoſtle. who reſtored him to health, when the Phiſicians had giuen him ouer: for, it pleaſed his Diuine Maieſty to haue him reſtored to health by the cheife Paſtour

ſtour (vnder Chriſt) and Prince of his Church, whom, in a manner proportionable to his diuine prouidence, he had choſen for a ſpeciall Champion & enlarger of the ſame. Lying awake one night, ſick in his Fathers houſe, the *B. Virgin Mary*, appeared to him, with her little Infant IESVS, in a bright and glorious mãner: not ſhewīg her ſelfe ſlightly, but remayning long in his preſence: with which he was ſo taken, that immediately he conceaued a ſenſible hatred of all ſuch things, as blind mortall men hould

hould moſt in eſteeme, and of thoſe things eſpecially, which carry with them any ſhew of vnlawfull delight: ſo that frō thence-forward, the remembrance of them, how deeply ſoeuer, by long vſe and cuſtome, rooted in his imagination, was vtterly extinct in him, & waſhed away.

At other tymes, in like manner, the Mother of God often ſhewed her ſelfe to S. *Ignatius*, but principally whilſt he compoſed the Conſtitutions of the Society, either offering vp her prayers, and comforting him with her preſence, or confirming

confirming the Conſtitutions he wrote of the Society. Beſides, Chriſt our Sauiour himſelfe vouchſafed often to comfort him with his deſired preſence, at *Manreſa*, and other places. In his iourney to *Venice*, being left behind by his fellow-trauellers, in certaine meddowes neare the Riuer *Po*, not being able, through weakenes, to hould on his iourney with them; our Sauiour Chriſt (as he had often done) appeared vnto him the next night, and hauing exceedingly encouraged him, conducted him, the direct

way, to the Towne of *Paana* firſt, and afterwards to *Venice*.

In his ſea-voyage to *Hieruſalem*, our B. Sauiour often appeared to him, to his infinite incouragement, and conducted him at laſt to a ſafe Hauen in *Paleſtine*. At *Hieruſalem*, being reuiled with opprobrious words, by a certayne Armenian, who laying violent hands vpon him, dragged him, in an iniurious manner to his Inne: in the midſt of theſe affronts, he beheld our Sauiour preſent with him, accompanying him, in his iniuryes, to his great

contentment.

As he trauelled to *Rome*, with his two Companions, to found the Society, he entred into a certaine Church) of which there are many ſtanding vpon the high way not far from the Citty) to performe ſome deuotiõs;& being (as he was accuſtomed rapt into an *Extaſie*. and trãſported in *Contemplation*, *God the Father appeared to him in a glorious light*, *with his B. ſonne bearing his Croſſe*, *making shew of the bitter* pangs and torments he endured who commending S. *Ignatius* with his Companions to

his Father; God the Father, when he had graciouſly receaued them to his protection, turning to the Saint, with a cherefull browe, wouchſafed to vtter theſe comfortable words : *Ego vobis Romæ propitius ero*: And this was the cheife cauſe, that, after the Confirmation of te Society, *S. Ignatius* impoſed vpon it the ſoueraigne name of *Ieſus*. Beſides, the writers of his life affirme, that he had often viſions of the Diuine perſons, ſometymes all togeather, at other tymes only ſome one of the alone, and of the diuine Eſſence it ſelfe

ſelfe; and theſe things eſpecially at the ſacrifice of the Maſſe, and at ſuch tyme, as being buſy with compoſing the Conſtitutions of the Society, he implored the light and approbation of the diuine Wiſdome. This appeareth euidently, by a large volume of his viſions, which, for piety and memory ſake, himſelfe tooke the paynes to reduce to a methode: which viſions in him were ſo admirable, and ſo penetrating the profoundeſt myſteries of the diuine Eſſence, that the moſt learned and famous Doctours of myſti-

call and ſchole-Diuinity of our age, doubt not to profeſſe in their printed bookes that if that opinion be true, which, with *Saint Thomas* and other Fathers of the Church, many men follow, that *Moyſes* and S. *Paul* the Apoſtle, euen in this life, though for a ſhort tyme, beheld perfectly, and not in a figure, (as the Saints in the next life do) the diuine Eſſence, and as other moderne writers beleiue of S. *Auſten*, S. *Bennet*, and S. *Giles*, Companion to S. *Francis*: the like perfect viſion of God, euen in this life, may probably be beleiued

leiued to haue been ſeene by S. *Ignatius*, who hath left behind him, of himſelfe, with his owne hand writing, that at ſuch tyme as he wrote the Rules of the Society, he often beheld the diuine *Eſſence*, and *Being*. And, before he had ſtudied, being yet vtterly vnlearned, he was in ſo admirable a manner, inſtructed, by intellectuall viſions, in matters of the Vnity of the Eſſence, and Trinity of the Perſons, that in that Nonage of his conuerſion, he was able to compoſe a Booke of the B. Trinity.

That famous viſion of

the holy Ghoſt is not to be omitted, who appeared to *S. Ignatius* whilſt he compoſed the Conſtitutions of the Society, ſometymes in that admirable faſhion of fiery flames, as heretofore to the Apoſtles, ſometymes in other ſhapes. Beſides all which, it was a thing vſual to this glorious Saint, to be comforted with frequent viſions of Saints & Angels.

At ſuch tyme as he miniſtred the Spirituall exerciſe, in *Mont Caſſino*, to one *Peter Ortizius* an Agent of the Emperours, praiyng earneſtly for the health of *B. Hoſius* his Companion whom

(whom he knew to ly grieuouſly ſick) he ſuddainely ſaw (a thing reported to haue hapned to *S. Bonner*, in the ſame place, at the tyme of the deceaſe of *German* the Biſhop) the ſoule of his Cõpanion, ſhining woũdrous bright, carried vp by Angels, & enter into Heauen.

And not long after, going one day to the Altar; in the very *Introite* of his Maſſe, imploring the aide of all the Saints a glorious Squadron of Saints appeared before him, amõgſt whom he perfectly ſaw *B. Hoſius*, in a moſt glorious manner.

With

With which two visions he was so ouerioyed, that for many dayes after, he could not containe himselfe from weeping.

When Father *Iohn Codurius*, one of the first Fathers, lay in daunger of his life, with a violent sickness, S. *Ignatius* intending to offer vp the holy Sacrifice of the Masse for him, at S. *Peters in Monte Aureo*; in his iourney thither, being almost halfe way ouer the bridge *Laticulus* (commonly knowen now by the name of *Ponte Sixto*) he cast vp and fixed his eyes vpon the heauens, and beheld the

the ſoule of *F. Iohn Coduri* gloriouſly carried vp amongſt the Quires of Angels; & turning afterwards to *F Baptiſta Viola* his Cõpanion: *let vs*, quot he, *returne home, for our Coduri is deceaſed.* At an other tyme, whilſt he was writing the Rules of the Society, he beheld the Saints, in their glory, in ſo Maieſticall a faſhion, as he confeſſed, was not to be expreſſed. And whilſt he was buſy with the ſame Rules, he often heard, not with the eares of his vnderſtanding only, but with the eares

of his body, moſt harmonious muſicke from Heauen, with which he was enflamed with diuine loue, and melted into teares.

The yeare after his conuerſion, being preſent at Maſſe, in the Dominicans Church: at the eleuation of the ſacred Hoſt, he perfectly ſaw, that vnder that figure, true God and man was really contained.

At ſuch tyme as hee compoſed the Conſtitutions of his Society, hauing one day conſecrated the holy Hoſt, and offered to Almighty God the Rules of his Society; God the Father appea-

red

red moſt graciouſly vnto him, inſinuating by ſome myſticall ſignification, that it would be a thing pleaſing to his diuine Maieſty, that the Mother of God ſhould offer vp her prayers vnto him, for him: Whereupon the B. Virgin ſuddainely appeared, recommending *S. Ignatius* to the eternall Father, and demonſtrating that her owne fleſh was there preſent in the Euchariſt, in the fleſh of her ſonne;

The Books which S. Ignatius composed, by diuine inſpiration.

CHAPTER V.

IT ſeemeth not impertinent to make mention, in this place, of certaine books of S. *Ignatius*, written, out of doubt, by diuine inſpiration, as things depending and belonging to the Spirit of prophecy. For though al the writings and Epiſtles of S. *Ignatius*, carry with them a more then ordinary reliſh of diuine wiſdome, yet ſome of them in particular, haue a more

more perfect taſt of it.

The firſt booke he wrot, in the firſt yeare of his Converſion, whilſt yet he was ignorant of his Grammer-rules, was that of the B. Trinity, conſiſting welneare of eight hundred leaues. In which, after that glorious viſion, mentioned in the former Chapter, he expreſſeth this great miſtery, (how ſoeuer in a homely ſtile) with ſuch admirable variety of ſimilies and exãples, that all men, with whom afterwards he diſcourſed of that ſubiect, ſtood in admiration, and aſtoniſhement of it.

About

About the ſame tyme, in like manner, whilſt he was yet vnlearned, by the reuelations of Almighty God, and inſtructions of the B. Virgin, he wrot an other booke of Spirituall Exerciſes: in which, beſides other excellent admonitions, he preſcribeth, with admirable dexterity and methode, diuers manners of prayer and contemplation, fit for reformation of manners, and progreſſe in vertue; he giueth Rules for the Examination of the cõſcience; and rooting out of vice: for diſtinguiſhing betwixt great and leſſe offen-

ces

ces: for reſtraining the vnbridled paſſiõs of the mĩd; for diſcerning the motions of the good, from them of the bad Spirit: for the good choiſe of a ſtate of life, and directing that choiſe by the rule of Gods will: for the expulſion of ſcruples: and in concluſion, giueth notable precepts for the diſcerning of Spirits. This was that booke which gained thoſe firſt Fathers of the Society, and amongſt them *S. Francis Xauerius*; which hath ſtored many Monaſteryes with famous men; cõfirmed many Religious perſons wauering in their

good purposes; reclaimed many dissolute people to a reformed discipline; and in fine, brought infinite multitudes of secular and Ecclesiasticall persons, through the Christian world, to a reformation of their lewd liues, and aduancement of their good; amongst whom, to omit many of lesse remarke, one of the cheife is, that great light of the Church, and patterne of Pastours, S. *Charles Borromæus*, Cardinall and Arch-Bishop of *Milan*, who drew those first beginnings of his vertuous life, from these Exercises

ſes of S. Ignatius, which all his life tyme after, he ſo reuerenced and eſteemed, that at firſt once a yeare, afterwards, till his dying day, twice euery yeare, e was wont to make vſe of them; ſo to ſtir himſelfe vp to vertue, and a holy gouernment of his Church; and with them laſtly he prepared himſelfe for his laſt agony and death. No marueile then; if euen in the life tyme of S. Ignatius, theſe Exerciſes were wonderfully admired by all ſuch, as had the charge of reuiewing them, & confirmed by the

Bull of *Paulus tertius* ſupreme Paſtour of the Church, without altering a tittle of them; and, recommended by him for a worke full of piety and Religion, and moſt profitable and vſefull for the ſpirituall good of ſoules; & by the Auditours of the holy Rote, and Cardinalls of the holy Fires, acknowledged for things not proceeding from the art, or inuention of any man, but from ſome ſupernaturall light infuſed from Heauen.

The third Booke S. *Ignatius* publiſhed, which whilſt he wrote, he was ſo admirably

rably enlightned, and honoured with ſuch glorious celeſtiall apparitions, as hath been ſaid, was that of his Conſtitutions of the Society of Ieſus, diuided into ten parts; a worke much larger then any of the reſt: which euen in the iudgement of ſome Heretiks, into whoſe hands it often falleth, ſetting a ſide the doctrine of Faith, and Eccleſiaſticall ceremonies contained in it, is eſteemed a rare *peece*, and a thing ſurpaſſing humain wiſdome, being a liuely patterne of a perfect and well gouerned Commonwealth. And of many holy

and learned men, it is held a peece of work, deseruing high esteeme, for the depth of diuine wisdome contayned in it, and for the excellent doctrine, full of Christian and Religious perfections; and therfore, with good cause, approued by many Popes.

The guifts of a glorified Body miraculously bestowed vppon S. Ignatius, in his life tyme.

Chap. 6.

AMongst the infallible signes of the true Church

Church of Christ, some graue Eccleſiaſticall writers, learnedly and piouſly reckon the endowments of glorified bodyes, in a proportion befitting the ſtate of this life, miraculouſly beſtowed vpon ſome children of the Church, famous for their holy liues: amongſt whom they name *B. Ignatius.*

It is euident, by the teſtimonyes of many graue witneſſes, that his body, in this life, was endowed with the guift of *Clarity*: for his head and face was often ſeene shining in a glorious māner: ſo he was ſeene

by one *Isabel Rosella*, at *Barcelona*, whilst he was hearing a Sermon in the Church, amongst the vulgar sort of people: so one Iohn Paschall saw him: & so he was beheld by them of the hospitall whilst he liued amongst them. And at *Rome*. by *Alexander Petronius*, by Father *Oliuier Manare*, and Father *Tevris Gonzaluo*; who, whensoeuer he came to *Saint Ignatius*, praying in his chamber (which he had often occasion to do) he euer beheld him shining with most glorious beames. And *S. Philippus Nerius*, a man of wonderful

derfull holy life, and a familiar acquaintance of S. *Ignatius*, was a cuſtomed to ſay, that S. *Ignatius* was a man of that Sanctity, that the interiour beauty of his ſoule ſhewed it ſelfe exteriourly in him; from whoſe eyes and countenance he profeſſeth often to haue ſeene glorious beames, and rayes of brightnes to proceed.

Concerning the guift of *Impaſſibility*, his ſeauen dayes faſts, without taking any ſuſtinance, accompanied, either with a violent extaſie, a thing which much impaireth the forces of the body

body, or with a cruelle whipping of his body thrice a day, and many howers spent vpon his knees in prayer, without any wearines, or tiring of his body, do euidently shew it.

The guift of *Sobriety* was miraculously graunted to him, when in his life tyme, at the selfe same moment or instant of tyme, he was perfectly seene in body, at *Rome* and at *Colen*, two places aboue nine hundred miles distant from each other, as shalbe related in the sixteeth chapter.

And that he was often in his prayers lifted from the ground

ground, was an euident ſigne in him of the guift of *Agility*.

Of the vertues, and ſupernaturall guifts of S. Ignatius, in generall.

CHAP. 7.

BEfore our abridgement of the vertues of S. *Ignatius* in particular, ſome what is to be ſaid of his ſupernaturall guifts in generall, by which it will appeare, that he was raiſed, by the hand of God, to that rare and eminent degree of ſanctity ſo to pro-

proue a fitter inſtrument to communicate ſo great benefits to the vniuerſall Church of Chriſt. And, as to the comfort and profit of the Church, the diuine prouidence hath moued other great Saints, for ſome particular good end, to declare ingenuouſly, though with ſubmiſſion, to their deareſt friends, their moſt concealed and moſt notable ſupernaturall endowments, as we read in their liues; ſo the ſame prouidence hath wrought out of the ſecrets of *S Ignatius*, and procured from his owne vnqueſtionable, and wonderfull

derfull circumſpect relation, many arguments and tokens of the great fauours of God. He was earneſtly wont to labour, dayly to make ſome new ſtep in the way of vertue, with this only ayme, that he might euer preſent his diuine Maieſty with ſome encreaſe of glory. To which purpoſe, following the Counſell of S. *Iohn Chriſoſtome* and S. *Iohn Climacus*, like a prouident Banker, he compared the day preſent with the day paſt, and the profit of one day with that of the other. And, howbeit it is a rare thing for men of holy

ly life, not to loose of their first feruour; and more admirable, by respires, if not without intermission to aduaunce in the way of vertue, and most of all to be admired, continually and without pauses or interims to profit; yet [illegible] did not only not make a dayly increase in vertue, but comparing the profit of the day present with that of the day past, found and confessed that he dayly aduanced, & was more and more enflamed with desire of Gods seruice: so far-forth, that in his old age, he was wont to terme the state he found himselfe in, at *M[illegible]* [in which place he had the honour to receaue so many glorious fauours, as hath been said before] his first Rudiments, & as it were, his rough-casting, which Almighty God

dayly

dayly poliſhed & perfected in him. So that in S. *Ignatius*, that vnqueſtionable doctrine of S. *Thomas* hath place, vvho affirmeth 2.2 q.161.art.5. *That they vvho participate of the guifts of God, knovv they are endovved vvith them; according to that of the Apoſtle* 1. *Cor.* 2 *That vve may knovv that of God they are beſtovved vpon vs.* In vvhich reſpect S. *Teresa*, in the 10th Chapter of her life, vvith good cauſe termeth it an adulterate humility, vvhich doth not acknovvledge the fauours of God. And this doth euidently ſhevv the excellency of S. *Ignatius* his vertues, that he found the mercy and fauours of Almighty God towards him to be ſuch, that by hovv much the more he ſeemed to vvant, and deſire amendment, by ſo much more liberall Almighty God vvas vvith him, and caſt

vpon him more boũtifully the treaſures of his ſweetnes. Wherfore he profeſſed ingenuouſly, that he could not perſwade himſelf, that ſuch a conionction of extreames was to be found in any man, as in himſelfe; to be ſo vngratefull to his diuine Maieſty, and dayly to receaue ſo many, and ſo notable fauours at his hands. To which may be added that which *Andreas Fruſius* (an intimate friend of *S. Ignatius*, and one whõ, for his admirable wiſdome and innocency of life, *S. Ignatius* himſelfe and others of his acquaintance, were wont

wont to compare and reſemble to ſome Angell) was accuſtomed to ſay; that in S. Ignatius, ſupernaturall grace appeared to be in-bred, and connaturall to him: with ſuch conſtancy and facility, at all tymes & places, he held a ſtraight hand ouer his proceedings. And other iudicious men, with whom he dayly conuerſed, taking a long and curious account of all his actions, euen to the leaſt geſture or motion of his body, being taken themſelues with admiration of his Sanctity, affirmed, that all the perfections contay-

ned, either in his booke of the Conſtitutions of the Society, or in that golden treatiſe of *Thomas de Kempis* of the imitation of Chriſt, or in his booke of Spirituall Exerciſes, were perfectly, and to life expreſſed in himſelfe: Whence Father *Lewis Gonçalez* Confeſſour to the King of *Portugall*, a graue and diſcreet man, was wont to ſay, that to conuerſe with *Ignatius*, was nothing els but to ſee the booke of *Thomas de Kempis* (by others thought to be the booke of Gerſon) liuely and perfectly acted in him.

S.

S. Ignatius relating vpon occation to *F. Iohn Polanco* (a man of great wisdome, one whose helpe he made vse of for the dispatch of letters) some passages concerning himselfe, for the better instruction of the other; and being demaunded of Father *Polanco*, in a kind of freedome, whether he ranne not a hazard of vaine glory, in the relation of such passages, concerning himselfe? the B. Father made answere, that he stood in feare of no vice lesse thē of vaine glory adding besides theses words you may rest cōfidēt Father

Polanco, that amongſt a thouſand of Gods fauours beſtowed vpon me, many tymes I reueale not any, and that merely for the incapacity of them who ſhould heare me. And yet it is certaine that S. *Ignatius*, had the Company and acquaintance of men of rare parts, endowed with great wit, iudgement, experience, learning, and Sanctity, and men of deepe inſight and knowledge, as well of the theoricke, as Practicke of matters of Spirit; who if they were not capable of vnderſtanding the graces of God, infuſed in Saint

Igna-

Ignatius, queſtionleſſe they were of a pitch higher then ordinary, far ſurpaſſing the ordinary courſe of other Saints. Which is an admirable token of rare Sanctity.

S. Ignatius had euer a great opinion of the holines of the Church, and of the Saints which floriſhed euery age of the Church: beleeuing they were adorned with many more admirable ornaments of diuine grace, then is left written of them in their liues, & Eccleſiaſticall hiſtoryes: in which reſpect he held them in great veneration, taking

taking a ſpeciall care that their honour ſhould be aduanced, and ſpred by them of his Society, with all poſſible diligence, againſt all endeauours of any hereticks to the contrary: of which his opinion of their admirable Sanctity, diſcourſing vpon occaſion with a freind of his he affirmed; that, for his particular, he would not change the ſupernaturall guifts which he himſelf, without any deſert of his, had already, or was in hope to diriue from that diuine fountaine, with any one of the Saints, whoſe liues

were

were then extant, if they were not endowed with greater graces and guifts, then any he had read, or were written of them.

Moreouer, the B F. affirmed of himſelfe, that he ſhould not be able to liue, if his breſt did nouriſh any human affection, or any thing which did not wholy reliſh of heauen. In his actions he was not guided by blind affectiõ, by which for the moſt part, men are led to their deſtruction, but by the ſquare and direction of reaſon; often repeating, that by reaſon men are diſtinguiſhed

from beasts. He had a speciall care that his actions should be intended purely for Gods sake, not for feare of chastisement, or hope of reward: not contented that each action should only be directed to the glory of God; but labouring, with an act of reflexion of his soule, that they might redound to Gods greatest honour and glory. Whence it came to passe, that all his Epistles and Sermons, and each leafe of his booke of Constitutions, are full of those words: *Ad maiorem Dei gloriam. Ad maius Dei & Creatoris nostri obsequium*, and

and the like: his hand and mouth vttering, what his hart was ſurcharged with: which ſincerity of intẽtion he began to apply to his actions, from the firſt day of his Conuerſion, obſeruing it religiouſly till his dying day. No marueile then if Pope *Iulius tertius*, in his Bull publiſhed the 19. of Auguſt 1550. not to affirme, euen in the life tyme of the Saint: *that there vvas nothing to be found in the exẽplar life of Ignatius, which ſauoured not vvholy of piety & Religion.*

But that is more remarkable, which, as well the Audi-

Auditours of the holy Rote, as the Cardinalls of the holy Rites testify in their relations giuen to his Holines, of S. *Ignatius*, in these words: *He vvas so inflamed vvith the loue of God, that from morning to night, he neither sought, thought, spake nor desired any thing, but to please God, and obey his commaunds: & therfore he committed himselfe vvholy to him, resolued absolutely to follovv him, though the losse of Heauen and earth had gon vpon it: he directed all his thoughts, vvords and deeds to God, as his aym; and intended them only for him*

him and his honour. Thus they Which rare and extraordinary commendations of all S. *Ignatius* his inward and out ward actions, proceeding from these Iudges Apostolicall, and the vnquestionable assertions of so many sworne witnesses, how rare and eminent a degree of excellēcy in vertue is shewēth in S. *Ignatius* and vnpartiall man will easily determine. Moreouer, the Deuills incredible hatred and indignation of the Saint, which he failed not often to expresse in his life tyme, is no slight testimony ver-

vertue. Whence it came to paſſe, that he often appeared in horrid and gaſtly ſhapes, endeauoring to fright and diſtract him in his prayers, and was often, with a little ſticke, chaſed away by him, in contempt. At *Rome* the Deuill attempted to haue ſtrangled him in the night tyme, ſtopping his wind-pipe with ſuch force, that the Saint forcing his voice to inuoke aloud the holy name of Ieſus, became hoarſe, and remayned ſo, many dayes after. At other tymes, in like manner, as heretofore S. *Antony*, and S. *Catharine*

S.

of Siena, he was alſo ill intreated, and ſoarely, beaten by the Deuill. And, as well during his life tyme, as ſince his deceaſe, the Deuill hath often cõfeſſed, in the bodyes of poſſeſſed perſons, that he had no greater enemy then S *Ignatius*. All which excellencies of vertues, & guifts of this Saint, & ſome remarkable paſſages in particular, which ſhalbe breifly touched, were cõfirmed by the Oathes of ſix hũdred threſcore and fifeene witneſſes, in the proceſſe of his Canonization, iudicially examined.

The rare Chastity of S. Ignatius & purity of Conscience.

Chap. 8.

Almighty God, to exercise the Humility and Penance of *Ignatius*, permitted him, while he was a Souldier, to fall into so me wanton and lasciuious loues; but after that mortall wound receaued in the assault of *Pamplona*, being by the reading of good bookes, conuerted to the Warrefare of Christ, he neuer offended mortally his diuine Maiesty; but the

the very firſt moneth after his conuertion, and recouery of health, he made an irreuocable vowe of perpetuall Chaſtity: which Sacrifice and Oblation of his deuout mind, Almighty God was pleaſed to allow of, and accept in ſo good part; that from that tyme to his dying day, howbeit he was other wiſe of a complexion fiery and hot, and by nature and cuſtome enclined to fall into thoſe laſciuiouſneſſes, to which the often errours of his youth paſt had invred him, yet he was vtterly freed from all ſuch ſen-

ſenſualityes. Which, how rare excellent a guift it is of Almighty God, in ſuch a man eſpecially as S. *Ignatius* profeſſed himſelfe, before his conuerſion, thoſe violent tentations may witneſſe, which many innocēt and holy men haue ſuffered, in matters of the fleſh, ordinarily wont to be reſiſted, by caſting themſelues into ſnow, nettles, thornes, and the like auſterityes.

But how he farther excelled in purity of mind, appeareth by this. He kept a perpetuall watch againſt all allurem̄ets of the world and the idle and vnneceſſa-

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ry, wandring of his mind, preſeruing his ſoule, with as great care from vice, as curious mē, in dirty wayes, are carefull to preſerue their moſt ſumptuous and rich apparell. And howbeit he euer kept a commaund of himſelfe, and according to S. *Bernards* Counſell, gaue himſelfe not to buſineſſes, but lent himſelfe to them; yet he howerly made an examination of his conſcience. He carried a ſeuere hand ouer his ſenſes; he dayly confeſſed all his omiſſions; he held euer in remembrance the fauours of God,

taking a ſtrict account of his thoughts, words, and deeds. But this ſufficed not him, whoſe ayme lay ſo high; he inuented an other manner of Examen, which he called *Particular Examen*; and this he made vſe of, not only for obtayning victory of his leſſer vices, but for the vtter ſuppreſſion, and ſupplantation of them, and for his aduancement and increaſe in vertue: concerning which he hath preſcribed certayne Rules to his Society, in his booke of Spiritual Exerciſes. He curiouſly obſerued all things, which he knew any

any wayes tended to the maintayning or increasing of the grace of Christ. If he chanced to heare any thing, which might iustly moue a man to passion or choller, he presently recollected and betooke himself to God, casting seriously with himselfe what answere to make. Here-hence it hapned, that neuer any impertinacy outranne his reason, nor he neuer lost the peace of his mind. Which course he obserued, not in affayres of this nature only, but in all his other discourses he likewise had a care to speake

nothing vnaduiſedly, but with premeditation; ſo that he vttered no word, not well digeſted. And it is certayne, that more then thirty yeares before he deceaſed, he neuer miſcalled any man by the names of *foole* or *Ioi*, or gaue any other reproachfull language to any. When he had iuſt occaſion to reprehend any man, he did it without bitternes, or any picquant word. And euen in his moſt ſeuere reprehenſions, he forebore to giue any man the epithite of diſobedient, proud, ſottish, or lazy; reprehending men for

for their faults, by opening and vnfoulding the nature of them to them. He neuer vſed any words of exaggeration. He neuer detracted from any mans fame, nor lent any eare to any detraction. Which how rare a thing it is, in this world, S. *Thomas* teacheth 2. 2. q. 73. art. 2. ad 2. *That there are fevv, or no men at all, vvho out of lewty, at ſome tyme or other, vtter not ſome thing, in vvhich an other mans good name, hovv lightly ſoeuer doth not ſuffer, becauſe at it is ſaid* Iacob 3. *If any man offend not in vvord, he is a perfect man.*

He neuer diſcourſed of

other mens imperfections, how publicke ſoeuer they were, or obuious to all men; nor permitted other men to ſpeake of them, in his preſence. And if an other man by chance had cõmitted a fault, he either mitigated and excuſed the fact, or if that could not well be, at leaſt he excuſed the intention of the party. Touching the tranſgreſſiõs of them of his houſehould, his ſilence was admirable; neuer diſcloſing any mans offence, but for his amendment; and then alſo with ſuch modeſty & ſweetnes, and with ſuch a regard of

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the delinquẽts good name, that, if the diſcouery of the fault to one man, were ſufficient to redreſſe it, he neuer opened it to a ſecond perſon; diſcouering only the truth of it, without any vehemency or heate of words. He went once to Confeſſion only for this ſinne, that he had made knowne the fault of a certaine perſon to three of his Fathers, whereas two of them could ſufficiẽtly haue applied a remedy: And yet the delinquent was ſuch an one, that notwithſtanding the diſcouery of this fault of his, his reputation could

not ſuffer, be-that third parties knowledge. He ſpake ſo of all men, that each man might beleiue he ſtood in his good opinion, and might ſeeme to claime a particular intereſt in his loue. He was of behauiour ſo compleate and well faſhioned, that he neuer diſcompoſed either his hands or eyes; preſeruing a *decoram* in his geſture, his gate, his feeding, & ſitting. no maruaile therfore if the perfection and circumſpection of S. *Ignatius* euen in his leaſt actions, were ſuch, and ſo inſeperably conioyned with an internal purity

that he tooke all men with admiration that conuerſed with him; in ſomuch, that by how much the oftner and more familiarly men treated with him, by ſo much the more they ſtood affected to him, howbeit, ordinarily that ſaying of S. *Cyrill* be found true: *That he, vvho is euer preſent, looſeth the reſpects due from them that keepe him Company.* And that of Tacitus: *That things farthеſt off are moſt held in eſteeme.* Certaine it is, that the B. Fathers Cõfeſſour, *F. Iames Equia* (of whom *S. Ignatius* himſelf is reported to haue ſaid, that he was equally

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to be reuerenced with the greateſt Saints in heauen) did not only acknowledge S. *Ignatius* to be greater then a Saint, but could not be reſtrayned, notwithſtãding any pẽnances inflicted vpon him by the Saint, from extolling, & ſpeaking infinitely in his prayſe: Begetting wonder in all men, with the intimatiõ of what he would publiſh, if it were his fortune to ſuruiue S. *Ignatius*, but one hower.

The guift of Prayer, in S. Ignatius moſt excellent.

CHAP. IX.

AFter *S. Ignatius* was cõuerted to a better life, he preſently betooke himſelf to the refuge of Praier, the better to appeaſe the wrath of Almighty God, & implore his diuine grace. He dayly beſtowed ſeauen howers, vpon his knees, in Prayer: beſides that, he had a ſpeciall care euer to be preſent at the Sacrifice of Maſſe, Euenſong, & Compline. And beīg afterwards pre-

preferred to the dignity of Preist-hood, and Gouernement of the Society; euer after he had offered the Sacrifice of the Maſſe, he ſpent two howers in Contemplation; to omit his preparation to Maſſe, and that morning Prayer, which all they of the Society, according to their Rules, are obliged to make, when they awake out of their ſleep.

He ſeaſoned all his actiõs with the ſalt of Meditation, according to the precept of *S. Baſill.* When and as often as he pleaſed, he conioyned himſelf with eaſe, by contemplation to God,

God, not only by caſting his eyes vpon the heauens and ſtarrs, with which he was moſt taken, but euen ſo, that with the beholding of any herbs or flowers, or any thing of leſſe reckning, he was ſuddainly tranſported with the ſweet conceit of the loue of God. In the reciting of his *Office*, he was often ſurpriſed with ſuch aboundance of conſolation, and flouds of teares; that he was forced, almoſt at euery word, to make a pauſe, and interrupt his prayers, ſpending great part of the day in repeating the Pſalmes.

So

So that through the abundance of teares, his eyes oft ſuffered much, not without great daunger often tymes of falling blind, and his body, by meanes of his often Extaſies was infinitely trauelled. For which cauſe, his Companions obtayned licence of his Holines, that it might be lawful for him to omit his *Office*, in lieu of which, notwithſtanding, he would dayly performe a certaine taske of *Beades*, ſo ſoone as he awaked out of his ſleep. And becauſe in performing his other deuotions, and particularly in the Sacrifice of

of the Maſſe, he likewiſe ranne the ſame hazard of being blind, through the importunity of his Companions, and Counſell of Phiſicians he reſolued to ſeek, at the handes of Almighty God, that he might haue power, now & then to moderate his teares; which alſo he obtayned. And from that tyme forward, he had ſo abſolute a maiſtry and commaund of his teares, that he could in a manner reſtraine, & let looſe the raynes of them at his pleaſure; in ſo ſetled & quiet a manner, that the drines of his teares was not im-

impeachment to the fruit of his deuotion, nor the reſtreint of them was no hindrance to the abundance of his diuine viſitarions. And whenſoeuer at Maſſe he burſt not out thrice at leaſt into teares, he eſteemed himſelf dry and indeuout. He prayed with ſuch feruour, that through the intention of his mind, he many tymes contracted ſome diſeaſe. And once he brought himſelf in daunger of death, by ſaying two Maſſes without intermiſſion vpon Chriſtmas day: in ſomuch, that except he were ſtrong and perfectly

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in health, he could not well offer the Sacrifice of the Maſſe: and it was obſerued by them with whom he cõuerſed, that euen at ſuch tymes as he was beſt in health, he often fell into ſome infirmity after Maſſe. And many times he became ſo faint at the Altar, that of neceſſity he was carried from thẽce to his chamber, by the help of other men, not being able to ſtand vpon his leggs, for thoſe diuine viſitations. In his daily Maſſe (which alwaies, the night before, he put in readines in the Miſſal, reading it ouer with attẽtion)

he conceaued ſo much ioy, that his body being ſurcharged with the greatnes of diuine comfort, he could not freely take his breath, nor pronounce or vtter any word, till that abundance and plenty of diuine ſweetnes did ceaſe. And ſometymes it fell out, that betwixt the prayers and the Sacrifice, his feruour was ſuch, that his whole body was enflamed; his face waxed purple red, and all the veines of his body beate, with the palpable beating and palpitation of his hart; and oftentymes alſo the very haire of his head ſtood an

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end. Neither was this vehement intention of his mind, in the Sacrifice of the Maſſe only, but euen in the leaſt things which had any reference to God. In his *Graces* before meate and after, and in fine in all other things, he did ſo with-drawe his mind, and recollect himſelf, that he ſeemed to behould God preſent; not in Spirit only, but with his corporal eyes: his affection interiourly being ſo enkindled, that his face grew red with it, and (which his Cõpanions haue often ſtood amazed at) ſeemed wholy to be en-

flamed. No noiſe whatſoe-ner, if it hapned not by his owne fault, was able to diſtract S. *Ignatius* whilſt he prayed. In matters belonging to Almighty God, he carried himſelf (as the writers of myſticall Diuinity terme it) rather *paſſiuely* then *actiuely* which by thē is eſteemed the ſupreme & moſt perfect degree of contemplation. Oftentymes in his prayers he was abſtracted from his ſenſes; and once in particular, the very firſt yeare after his conuerſion, he remained ſo in a perpetuall extaſie, like a dead man, for the ſpace of eight

eight daies, without taking any ſuſtinance. In which meane ſpace, certaine pious people iudging him to be dead, had cauſed him to be buried, but that feeling his body, and curiouſly obſeruing al things, they diſcouered by ſome little motion of his hart, that life lay hidden in him.

S. Ignatius *his more then ordinary auſterity in the mortification of his body.*

Chap. X.

THe B. Father, knowing wel that the entrãce into the ſeruice of Almighty God, required ſome puniſhment or chaſtiſement of the body, as the firſt Rudimẽts of a ſpirituall life, and apprentiſhip of Chriſt, began by all poſſible means, as far forth as it was lawfull for him for his health, to puniſh his body. Not that he found it, any wayes, rebel-

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lious to his Spirit (for frō the firſt beginnings of his better life, he was by the ſpecial fauour of Almighty God; freed from all ſenſuality, as hath been ſaid before) but that by the ſharpnes of pennance, he might waſh away the corruption of his life paſt, and make the fauour of heauen more propitious to him. He faſted all the weeke, (excepting Sundayes) with water and dry bread giuen him in almes. He lodged amongſt the refuſe of Beggers, vpon the grownd, or bare boords, without any couerture. Of his meate

and ſleep he was moſt ſparing. He puniſhed his body with a ſharpe haire-cloth, beſides a chaine or Iron girdle. He went at the beginning, bare-footed and bare-headed, vſing afterwards, when he began to apply himſelfe to ſtudyes, the ſoules of ſhooes boared through. He trauelled in the dead of winter, nakedly clad, notwithſtanding the thick falling of the ſnow, or the freezing vp of all places, with the ſharpnes of the froſts. Beſides which, he continually whipped his body thrice a day, with cruel Iron whip-

whipps ; conſtantly auoi-
ding all thīgs which might
giue his afflicted body any
caſe or contentment. So
farforth, that though he
were a man of a comely
aſpect, and admirable fea-
ture, yet the forces of his
body being by little and
little decayed, all that ſoul-
dier-like vigour, & beauty
of youth was vtterly faded
in him. And in his old age,
broken now with the au-
ſterity of pennance, ſtudies,
labours, and other conti-
nuall troubles, though his
yeares required a compe-
tent diet, he was yet ſo
temperate in his meate and
drinke,

drinke, that they of his houſhould ſtood amazed at it, & that he ſeemed vtterly to haue loſt his taſt in all things; ſauing when now and then he fed vpon cheſtnuts, which in *Italy* and *Spaine* is the food of poore people. His diet out of faſting dayes, was Lambe, or ſome other fleſh of no greater value; Veale, Chikins or any ſuch things as are accounted daynetyes, he would neuer taſt, not though he had inuited ſtraungers to eate with him. He neuer tooke guſt in the taſt of any meate, how hungry ſoeuer he were.

He neuer found fault with any diſh of meate, howſoeuer, through the ignorance or careleſnes of ſeruants, it were ill dreſſed or ſeaſoned; nor though he were ſerued with ill and ſower wine. And in fine, he himſelfe would haue nothing peculiar to himſelfe: he impoſed once a pennance vpon one who ſerued him at table, for bringing one bunch of grapes more to him then to the reſt. Which circumſtances no vnpartiall man will eſteeme triuiall, if he conſider either the yeares of the man to which much

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is to be graunted; or the infirmities of health', which in *S. Ignatius*, were frequent, and the almoſt continuall indiſpoſition and weaknes of his ſtomacke; or laſtly, the authority he had amongſt them he gouerned, and liberty, as it were, to liue as he liſted. He allotted himſelfe but four howers ſleepe, or thereabouts. He euer lodged in a little, homely, low, & darke chamber, 29. palmes long, 14. broad, and 10. high.

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The loue of his neighbour admirable in S. Ignatius.

Chap. XI.

SAint *Ignatius*, had no ſooner plunged out of the filth of ſinne, but immediatly he employed all his endeauours to draw his neighbours out of the ſame mire: and ſpent his whole life-tyme after in thoſe endeauours, to the good of infinite multitudes of ſoules, and the notable benefit and profit of the Church. To which only end he applied himſelfe to his ſtudyes,

dyes, for the ſpare of twelue yeares togeather, beginning them after he was 30. yeares of age; all which tyme he liued vpon almes, with great labour and paynes. At ſuch tyme as he went to the Grammer-ſchole at *Barcelona*, he laboured by all meanes poſſible, to reduce a certayne Monaſtery of Religious women, who led at that tyme a diſſolute and debauched life, to their ancient and wonted ſtate of holy life; and actually effected, that many of them did pennance and amended their liues. Which when ſome

ſome prophane Louers of theirs perceaued, & found the way to their deſired beſtialityes more and more dayly blocked, they fel furiouſly at vnawarres, vpon *Ignatius*, beating him with cudgells, in ſo inhuman a manner, that he was forced, for ſome dayes after, to keepe his bed. But he had ſcarce recouered ſtrength; when nothing at all diſmaid with this ill vſage, he returned chearefully to the ſame charitable office. And being warned by his frends, and deſired for Gods ſake, not to bring himſelf againe with-

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in the compaſſe of the like danger: *What can there be*, quoth he, *more welcome to me, then to giue my life for Chriſt my Lord, and my neighbour?* At *Paris*, hauing often laboured, in vaine to reclaime a freind of his, from the familiarity of a certaine diſhoneſt woman, & knowing well the ſtreet, through which he was to paſſe, for the accompliſhment of this his wicked deſire; howbeit in a wonderful cold ſeaſon of the yeare, he caſt himſelf naked, neck-deepe, into a water neare vnto the place, and when he perceaued his freind cō-

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ming neare: *Whether, whether*, ſaid he, *miſerable wretch doſt thou haſten, doſt thou not perceaue the ſword of diuine Iuſtice bent againſt thee? go on, go on, and ſatisfy thy deteſtable luſt, I will here punish my ſelf ſo long for thy ſake, till with my ſufferance, I haue diuerted the vengeãce of heauen frõ thee.* With which ſtrange ſpectacle the party was ſo ſtroken, and ſo taken with admiration of that great charity of *S. Ignatius*, that he euer after refrained that dangerous familiarity. He faſted three dayes from all meate or drink, beſtowing his prayers and teares to

this only end, that he might reclaime an other person from his wicked purposes, who frō a vertuous course he had begun, was in the way of falling to his first lewd life : and in fine he obtained that that inconstant person cōstantly persevered in his good course begun. During that tyme he applied himself to his studies, he dayly gaue himself some tyme to employ for his neighbours good. He euer drew as many as was possible for him, by pious exercises and discourses, to a vertuous and pious life. He was a cheife actor

actour in the inſtitution of the B. Sacrament, in his owne Country: and procured that at noone a bell ſhould daily ring, to pray for ſuch as were in mortall ſinne, and for the ſoules in purgatory. He was the cauſe that the vſe of dicing was left off, and that the liues and manners of the ſecular, and clergy people were reformed. He was wont to ſay, that he would be moſt ready to walke bare-foot, loaden with hornes about the ſtreets, ſo it might proue for the good of ſoules, & that he would refuſe no habit, how ridi-

culous or contemptable ſoeuer it were, ſo it might redound to the good of others: and he made his word good, whenſoeuer any occaſion preſented it ſelf to him. For this cauſe, with infinite labour and toile, and danger of his life, he made a iourney to *Hieruſalem*, there to conuert the Infidels, & aſſiſt the Faithfull: which to performe, hauing afterwards drawne to himſelfe nine eminent perſons for his aſſociats, he made a vowe: and in caſe he ſhould not be permitted to fulfill this vowe, he pre-
ſented his and his Compa-
nions

nions endeauours : to the *Popes Holines*, for the good of ſoules. For the ſame purpoſe with infinite difficulties, and ſtrong oppoſition of the Deuill, he inſtituted the *Society* of *IESVS*, the ayme of which he would haue to be this, that all they of that Society ſhould labour, not only the ſafety and good of their owne ſoules, but ſeriouſly indeauour the perfection of their neighbours: and he declared their vocation to be this, to trauell into diuers places, and liue in any part of the world, where the ſeruice of God, and ſafety

of ſoules might beſt be expected. And that they might the better ſerue and aſſiſt others, he vould haue the exteriour comportment of them of the Society, not conformable to an Heremticall manner of liuing, but faſhioned to the life of Chriſt, and of his Apoſtles: that is, in feeding and cladding themſelues, common with that of the moſt regular Clergy of the Country. By which Society what effects he hath wrought in the Church, and what he doth to this day, worke by the children of it (who ſix yeares

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ſince were numbred to be 13112. diſtributed into 33. ſeuerall Prouinces, and 516 Colledges) all vpright and vnpartiall men knowe: and the enemyes of the holy Church, and they in particular of the Society, confeſſe. He was not aſhamed, when by that meanes he might withdraw any man from his wicked life, to reueale to him, with an vpright intention, ſome ſinnes of his owne, committed whilſt yet he liued in the world: By which courſe he aſſiſted many men, almoſt fallen deſperate. And from the ſame de-

ſire

re of his neighbours good, proceeded admirable monuments of piety instituted by him. For to omit the many Scholes of the Society, for the bringing vp of youth, ouer the whole world, out of all which, in this later age multitudes of famous men haue, and do daily spring, endowed with singular parts of vertue and learning, and other rare ornaments of grace and nature. He was the cause that in Rome, the Mistris and soueraigne Citty of the world, the German Colledg was erected, for the extirpation of heresy in Ger-

Germany: He was likewiſe the author of the houſe of Orphanes, for children of both ſexes, who had loſt their Parents: Of the houſe of yong Chriſtians, for the bringing vp of Ieweſ, and others newly conuerted to the faith: Of the Monaſtery of women, whoſe mariages are doubtfull or litigious, where it is lawfull for them to remayne, till ſuch tyme, as all controuerſyes being cleared, thy returne into grace and fauour of their huſbands. For the beginning of which Monaſtery, he himſelfe, howbeit his

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owne wants preſſed him much, hauing gathered a ſūme of 100. Crownes out of the profit of certaine ſtones which had been ſould, digged out of the place where the Church belonging to his Colledge ſtood, was the firſt that contributed. He in like manner, inſtituted an other Monaſtery, commonly called now *Sancta Catharina de Funarus*, in which place certaine yong maydens, who for want of maintenãce liue in daunger of a diſhoneſt life, are brought vp at great charges, either to be married, when they come to yeares

yeares, or els to betake themſelues to ſome religious courſe. Of which kind, to this day, ſome hundreds of ſuch yong Virgins liue in the ſame place. He had alſo an intention to effect that, which before, in his owne Country, he had brought to paſſe, that all vlcerous poore people, miſerably begging by the high waies; being gathered into one place, ſhould be maintained by a common purſe. He cõmaunded many prayers to be offered to Almighty God, throughout the Society, for a certaine perſon, whom threſcore

yeares

yeares before had not been at Confeſſion, by which he reduced the party to a better life. In concluſion, he continually lay in wayt, and caſt with himſelfe, how he might drawe diſſolute people from their ſinnes, to an amendment, willingly vndergoing any troubles, daungers, or incõueniences whatſoeuer without repining, for the gaining of ſoules. He brought to paſſe, in like manner, that the law of *Innocentius tertius* of not vndertaking the cure of ſicke perſons, from the firſt viſitation of thẽ, till ſuch time as

as they had duely confeſſed their ſinnes, a cuſtome, by conniuency almoſt quite aboliſhed, was now many yeares after put in force againe. And laſtly, a thing moſt of all beneficiall for the good of ſoules, the often frequenting of holy ſermõs, lectures, Maſſes, Confeſſion & Cõmunion, being long before, through the negligence of Eccleſiaſtical Prelats, out of vſe, *S Ignatius* reduced it to a cuſtome againe; in *Rome* firſt, and afterwards in many other places of the world, as ancient hiſtoriographers teſtify, and the Auditours of the

the holy Rote, firſt, and afterwards the Cardinalls of the holy Rites haue confeſſed, out of the teſtimonyes of many ſworne witneſſes, liuing in *S. Ignatius* his tyme. Whom, in their Relations to his Holines for his Canonization, they haue in plaine termes acknowledged truly to deſerue the title of *Apoſtle of the Indians and Barbarians, & of other Nations* (which by means of his miſſions, haue come to cõfeſſe Chriſt) for the conuerſion of the many barbarous nations, by his Companions. By the ſame reaſon that *S. Gregory the*

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Great is ſtiled, by venerable Bede, the Apoſtle of England, for ſending thither *Aidan* and other Monks, to preach the Ghoſpell.

But the charity of *Ignatius* was not ſatisfied with the ſpirituall good of his neighbour only, for it extended it ſelfe, in a plentifull manner, to their temporall commodities alſo. Immediatly after he had left the ſeruice of the world, and recouered his health, he gaue continuall attẽdance to poore ſick perſons, ſeruing thẽ in the hoſpital, with great humility, and

and Charity : curing their hurts ; and ſucking many tymes their ſoares. And though he himſelfe , hauing forſaken for Chriſts cauſe , all he had in this world , liued vpon the Charity of other pious people , yet he dayly demaunded Almes , not only for himſelfe , but for other poore alſo : which when he had , he was moſt liberall in the diſtribution of it, reſeruing to himſelfe the hardeſt & ſtaleſt cruſts of bread , and beſtowing the neweſt, vpon the poore of Chriſt , not without the ſhedding of many teares for

for ioy, in expreſſion of the loue of his neighbour, for the loue of God. He was the cauſe that in his owne Country, they of the Sodality of the B. Sacrament, demaunded Almes euery Sunday, for the vnknowne poore, or ſuch as were aſhamed to aske Almes themſelues; cauſing it to be diſtributed faithfully amongſt them. He perſwaded his owne Brother, euery Sunday in like manner, to beſtow twelue loaues of bread, in honour of the 12. Apoſtles. In viſiting and conforting ſuch as were any way afflicted,

whether they were priſoners or free men, his charity was admirable: and that he euer obſerued, euen then when he executed that toilſome function of Generall of the Society. But in his feruent loue of his enemyes, his charity was more eminent then in any thing whatſoeuer. He neuer repaied any man ill turnes, for ill: he did not only proportion equally his good turnes for bad, but went beyond ill offices done him, in his proportion of good. Being diuers tymes, prouoked by diuers, and iuſtly moued

to

to indignation, he neuer not withſtanding made the leaſt ſhew of paſſion, or tooke any reuenge of any man when he might, how greiuouſly ſoeuer he were prouoked to it. Which might be ſhewed by many notable examples, but that the promiſed breuity of his treatiſe wil not beare it.

The loue of God in S. Ignatius *moſt perfect.*

Chap. XII.

SAint *Ignatius*, himſelfe, by his punctuall obſeruation of the commaund-

ments of God, and his manifold charityes towards his neighbour, hath giuen abundant teſtimony of his high eſteeme, & true loue of Almighty God: But yet there are other infallible arguments of it, ſollidly, not Rhetorician like, expreſſed by the Auditours of the holy Rote, and Cardinalls of the holy Rites, in their relations for his Canonization, and confirmed by their iudiciall ſentence, after curious inquiry made, and the examinations of many ſworne witneſſes: *It appeareth* (ſay thoſe Comiſſaries and, Iudges Apo-

Apoſtolicall) *how ſincerely he loued God, out of the care and diligence he euer vſed, to do good to his neighbour, for Gods cauſe in all things, ſpirituall and temporall, and out of the eſpeciall regard he had to keepe his hart vndefiled. For, he did not only preſerue his affection from all ſuch things as are oppoſite to the loue of God, but abſolutely renounced the loue of all creatures, which were nor God; vtterly conuerting his affection into the loue of God, and labouring to apply his deſires to him. This loue towards God* (ſay the ſame Iudges and Commiſſaries Apoſtolicall) *he preſerued ſo*

Without mixture in his breſt, that he had viterly bannished all loue of himſelfe: for he ſaid ſometymes of himſelfe, that he would rather be contented if it were in his choiſe, to liue in doubt of his ſaluation, and in the meane tyme ſerue God, then dye at that inſtant with aſſurance of ſaluation: and that if it ſhould pleaſe God to confine him to hell, he beleeued that the hearing of Gods name blaſphemed would be more hard and painefull to him, then the ſuffe-rãce of the tormẽts of hell it ſelf. In concluſion, he was ſo inflamed with the loue of God, that from morning to night he neither ſought, thought, ſpake, nor deſi-

desired any thing, but to please God and obey his commands: and therfore he committed himself wholy to him, resolued absolutely to follow him, though the losse of Heauen and earth had gon vpon it: he directed all his thoughts, words and deedes to God, as his ayme, intended them only for him, and his honour: euer carrying those words in his mouth, as his deuise, AD MAIOREM DEI GLORIAM. Hence proceed that spirituall ioy with which this seruant of God was euer replenished, that cherefulnes of countenance he euer enioyed, and that interiour peace of mind.

Thus they. Besides, these are notable arguments of his admirable loue of God; that howsoeuer he were surcharged with care, or tired out with businesses, with the only calling to mind, or imbracing as it were of Almighty God, he found himselfe refreshed, to his infinite contentment. He was so inflamed with the desire of beholding Christ our Sauiour, as he is, that for that only, he seriously begged from day to day, to be freed from the bonds of his flesh (if Almighty God, for the good of soules, did not longer exact his endea-

uours.) In ſo much that, if at any tyme, he chanced to fall into a great ſicknes, in hope of deceaſing, he was preſently abſtracted from his ſenſes, not without the infinite impairing of his health. For which cauſe his Phiſicians enioyned him ſeriouſly to with-draw his mind at ſuch tymes, from the thought of heauēly things. In the midſt of his moſt ſerious and important affaires, he was ſo zealous of withdrawing diſhoneſt women from their lewd liues; that if any ſuch, at any tyme chanced to repent,

pent & deſired to retire her ſelfe into ſome Monaſtery, he himſelfe being now a graue old man, and executing the Office of Generall of the Society, would not ſtick, for Gods honour, to conduct, and as it were, to vſher her on. And being warned by ſome freinds of his, that it was but labour loſt, vpon ſuch kind of people, who within ſhort tyme after would returne to their vomit: *I* (quoth he) *ſhould eſteeme it a plentifull reward for all my labours and paynes taken in this life, if I could be a meanes to hinder any one of them, but from one nights tranſ-*

tranſgreſsing and offending of God. Calling often tymes vpon God, he cryed out, in a kind of tendernes of hart. *VVhat I deſire but thee, o Lord, that I deſire but ther, or what is there els that I can deſire?* As often as caſting his eyes vpon the heauens, he beheld the ſtarrs, which he was often and long accuſtomed to do, all earthly things appeared contemptible in his eye, and he himſelfe was taken with a vehement deſire of heauen. In his prayers to the B. Trinity, which were frequent and long, he conceaued admirable diuine conſola-

ſolations. Though in *Spaine* it be generally eſteemed a foule taint in bloud, and a blemiſh to any family, to haue had anceſters deſcended from a Iewiſh race: yet *S. Ignatius*, howbeit his family were neuer touched with that infamy, was ouer-heard, by many men, to ſay to *F. Ribadeneira*, that he ſhould haue eſteemed it a ſingular fauour of Almighty God to haue deſcended from a Iewiſh race; that by that meanes at leaſt, he might in ſome ſort, though farre off haue been allied according to fleſh, to Chriſt our Lord,

and

and his B. Mother. Which words he vttered with ſuch a ſenſe of piety, out of his feruent loue of piety; out of his feruent loue of Chriſt, that he could not forbeare weeping.

At *Rome* when he inſtructed children, and other ignorant Auditors, in matters of Chriſtian doctrine, he was euer wõtto cõclud his exhortations in ſuch ſort: *Loue God with all your harts, with all your ſoules, with al your powers.* Which words he vttered with ſuch feruour, that he ſeemed to ſend forth flames, and ſet on fire the harts of his hearers:

rers. The B. Father in his latter tyme, was much craſed in his health, and troubled with an almoſt continuall weakenes and yrkeſomneſſe of his ſtomacke, for which, he found no better nor more ready remedy, then the ſimple and plaine Church ſong, dayly vſed in Churches; *ſo that not only his hart, but his body reioyced in the liuing God, and was ſtrengthned, and recouered with the prayſes of its beſt beloued.* Wherfore if he had been led by his owne priuate affection, he would haue inſtituted in the Society, the keeping of the

Quier

Quier. as in other *Orders* it is kept yet becauſe he ſaw that, they of the Society, might propagate no leſſe the glory of God by other meanes, then by the *Quier*, and perfect themſelues and others, in the ſeruice of God, he iudged it moſt expedient that the Society ſhould forbeare the *Quier*; commending notwithſtanding the vſe of it (as he did all things els, in other *Orders*) as a thing moſt proper to the Inſtitution of them all.

The admirable command in S Ignatius, of all his paſſions.

CHAPTER XIII.

SAint *Ignatius*, through the eſpeciall fauour of God, and his owne labour and induſtry, had ſo abſolutely conquered all his paſſions and affections, and ſo ſubdued them to reaſon, that though he could not truly be ſaid to be without them (for that is a thing repugnant to human nature) yet he appeared to be vtterly voyd of paſſion, or any other turbulent motions of

of the mind. And therfore, as well the Auditours of the holy Roman Rote, as the Cardinalls of the holy Rites, in their relations to his Holines, for the Canonization of *S. Ignatius*, witnes in plaine termes, that *he had an absolute maistry of all his turbulent passions and affections*. Which how rare and eminent a thing it is in this mortall life, all men find by experience, and the learned are best able to distinguish, who know what power the inclination to sinne hath, in our human nature corrupted by Adam. So that although there are

dry affections in men, of hatred, of deſire, of flight, of ioy, of ſorrow, of hope, of deſpaire, of feare, of audacity, of anger; yet S *Ignatius* had ſo conquered them all, that he made vſe of them, according to the rule of reaſon, and ſquare of Gods Lawes, not in any vicious manner, but in the way of neceſſity. Whence it came to paſſe, that though he were naturally of a choller ike & fiery diſpoſition, yet for the wonderfull mildnes he vſed in all his words and actions, he ſeemed euen to the Phiſicians themſelues, to be of a cold,

and (as they terme it) of a phlegmatike cõplexion. When at any tyme he was discourſing of any ſubiect of merriment, if any of his, in the meane tyme had committed a fault reprehenſible, at his firſt beholding of the delinquent he altered his countenance, and putting on a ſeuere browe, was ſerious in his reprehenſion, and ſuddainely again after the party was departed, in the ſame inſtant of tyme, turned to his former game and pleaſantnes of diſcourſe, with as cherefull and quiet a countenance as if he had

had no cauſe to reproue any man: ſo that he appeared not to haue been moued at all, but at his pleaſure, to haue taken vpon him, and laid downe againe that ſeuerity requiſite. He alwayes obſerued the ſame method in his buſineſſes, being euer conſtant to himſelfe; and howbeit in body he was diuerſly diſpoſed, and through his frequent infirmityes, more or leſſe fit for the diſpatch of buſineſſes, his mind notwithſtanding was euer the ſame, ſo that to obtaine or effect any buſines with him, it was not neceſſary

to

to obſerue tymes or occaſions. For, whether you tooke him after Maſſe, or after dinner, as ſoone as he aroſe out of his bed or after his prayers, to him it was the ſame, or whether his buſineſſes went croſſe, or to his mind: in fine, he was neuer altered with any change or alteration of buſineſſes, but was euer himſelf. In all croſſe accidents & viciſſitudes of this life, he was ſo preſent to himſelf, that he neuer ſeemed in any thing to alter his courſe, or derogate from the dignity of a Religious perſon.

The rare patience and humility of S. Ignatius.

CHAP. XIIII.

BY how much more remarkable the ſupernatural gifts mencioned were in *S. Ignatius*, by ſo much more glorious was his humility: which as the foundation of vertue, from the beginning of his conuerſion was eminent in him. So that in thoſe firſt yeares, he went barely and nakedly clad, he lodged (howbeit in honeſt places) with the ordinary ſort of Beggers;

gers; he curiouſly conceaſed the nobility of his birth, and thoſe diuine viſions which were ſo frequent with him. He was wont to ſay, that he found matter and example of vertue in all ſuch as he conuerſed with, and that he was not offended with any man but himſelfe. He deſired that his dead body might be expoſed to the wild beaſts, or birds of the ayre, to be deuoured, or caſt vpon ſome dung-hill. In matters which were not otherwiſe euident and cleare, he

eaſily ſuffered himſelfe to be led by the opinions of others, and being himſelfe Superiour, accommodated himſelfe to his inferiours. He deſired to become contemptible to all men: and but that he had a regard to the good of his neighbour, (for which it was neceſſary for him to vp-hold himſelfe, and his authority) he would haue walked the ſtreets halfe naked, in a contemptible manner, that ſo he might haue been held and reputed a mad man. He vſed all the power he had, not to be choſen Generall of the Society, taking

taking that charge vpon him, by the commaund of his Ghoſtly Father, and importunity of his Companions: which he himſelf, ten yeares after, in a Generall congregation of the Society, deſired by all meanes poſſible to haue reſigned: he neuer diſcourſed of his owne affaires, except he were moued to it, by ſome important occaſion (according to the cuſtome of other Saints) for the recouery of the deſeaſed minds of others, or for the comforting of deiected perſons, who caine to ſeek counſell & remedyes at

at his hands, or els for the encouragement or ſtrēgthning of them, by his example, againſt all croſſe encounters, and being forced to ſpeake of himſelfe, he did it ſparingly, and that in the tender and growing yeares of the Society, according to the example of S. Paul the Apoſtle, who, as S. Gregory ſaith, *concealed his good deeds, for his owne ſafegard, and publiſhed the apparent Wonders of God, for the profit of others.* He conceaued ſo humble an opinion of himſelfe, that he valued himſelfe the baſeſt of all mortall men, and thought he

he ſtood moſt in need of Gods fauour. Whenſoeuer any diſcourſe hapned of the propagation of the Society, or the fruit it reaped in the Church of God, ouer the Chriſtian world, or of any other ſubiect whatſoeuer which might redound to his praiſe, he ſuddainly recollected himſelfe; and melting into teares, was ſurpriſed with a modeſt bluſh. He would not permit himſelfe to be praiſed by any man, and hauing vnderſtood that *F. Iames Eguia*, his Ghoſtly Father, aman of wel-neare threſcore and ten yeares of age

age, had ſpoken many things in his praiſe, ſurpaſſing the ordinary praiſes of other great Saints, he impoſed vpon him for his pennance, that he ſhould, thrice a day, whipp himſelfe, for three dayes togeather. But no pennances being afterwards able to reſtraine him from ſpeaking his praiſes, *S. Ignatius* refuſed, at laſt, to vſe him for his Ghoſtly Father, and commaunded him beſides, vpon paine of excommunication, and dimiſſion out of the Society, that from thence-forward he ſhould forbeare to ſpeake

ſpeake any thing in his prayſe. *S. Ignatius*, being newly conuerted, before the performance of his voyage to *Hieruſalem*, was much moleſted with tentations of vaine-glory, againſt which making braue reſiſtance, and being ſurpriſed with them, in the midſt of a daungerous ſicknes he had contracted, he was more moleſted with the conceit of offending his diuine Maieſty, then with the vehemency of his deſeaſe growing violent vpon him; and at laſt through the fauour of Almighty God, he ſo abſolutely

tely conquered, & vtterly rooted out that vice (and this the very first yeare after his conuersion) that afterwards whensoeuer the glory of God, or good of soules required it, he could as easily discours of his owne vertues, as of his vices, without any touch, or feeling of vaine glory. Though many men desired much the true picture of *S Ignatius*, he would neuer suffer it to be drawne, or other wayes taken by any. To which purpose *Cardinal Nacieco*, comming once to visit *S Ignatius* lying sick in bed, intending to steale his

his picture by a religious ſtratageme, hauing brought ſecretely, for that end, a Painter in his Company, who through certaine crannies had a full view of the Saint, and ſo might drawe his picture, as he lay. But the Cardinals obſeruancie could not preuaile againſt the Saints humility, for his countenance did ſo cōtinually alter from one fauour to an other, that the Painter, ſtanding amazed, was forced to depart, without doing any thing. The humility of *S. Ignatius* was the cauſe, that though he ackno-

ledged

ledged the guifts of God to be admirable in him, and found that he was miraculouſly fauoured by him, yet being preferred to the dignity of Preiſthood, he durſt not preſently offer vp his firſt Hoſt to God; but partly with a ſerious attention of his mind, partly with an ineſtimable comfort of ſpirit, repleniſhed with abundance of new diuine lights, prepared himſelf day and night to it, for the ſpace of eighteene monethes. But his humility appeared moſt in his ſuffering all things for Gods cauſe patiently and willingly.

gly, with a peaceable and humble mind, iudging himſelfe worthily to haue deſerued all croſſes, and not to haue merited any thing that was good. He beſought them earneſtly to forbeare, who went about to hinder iniuries and affronts done him; returning them may thanks, who did him apparent wrongs, doing them all fauours & curteſyes in his power. A certaine heards-mans boy, caſting his eyes in contempt vpon the Saint, as he paſſed by him, brake out into a ſcornefull laughter, heaping iniuries vpon him:

at which whilſt he with a cherefull countenance, remained in the place, his Cõpanion turning towards him: *Wherfore Father*, quoth he, *make you not haſt from hence to auoid theſe inſolences of this vngracious boy?* To *which the Saint replied*: *Rather*, quoth he, *why ſhould we deprriue the poore boy of this contentment, which, contrary to his expectation he hath thus encountred*. So that he purpoſely remained in that place offering himſelfe in a curteous manner, to that impudent fellow to be beheld, & curiouſly obſerued; cõceauing more contentment in this

ſcor-

ſcorne and reproach, then other men in the popular applauſe and acclamations of the vulgar.

At *Rome*, whilſt he preached openly in the ſtreets, and certaine roguiſh boyes, in contempt, threw apples at his head, he ſtood fixed like a ſtatua, without any ſhew of anger. He was wont to ſay that the violent perſecutions he endured, before and after the foundation of the Society, were more deare and welcome to him, then any honours or commodities this world afforded. Being

demaunded by a freind of his, at ſuch tyme as for a falſe imputation layd to his charge, he was committed to priſon in *Salamanca*, whether that impriſonement, and thoſe chaines did not much afflict him? *And doth*, quoth he, *a priſon appeare to you ſo fearefull? know then that the whole Towne of Salamanca cannot furniſh me with ſo many fetters or ſhackles, but that I would willingly deſire more, for the loue of Chriſt my Lord.* Neither did he only with humility, patience, and willingnes, embrace all aduerſities, by which his honour, reputation, body, and

and affaires might ſuffer, but which is an eminent degree in theſe kind of vertues, he reioyced at any accident which hapned againſt himſelfe, or his good name; as the Auditours of the holy Rote haue noted, and the Cardinalls of the holy Rites, in their Relations to his Holines.

The life and reputation of S. Ignatius, miraculouſly conſerued often tymes, and defended by Almighty God.

CHAP. XV.

VVHom the diuine Maieſty maketh choiſe of to exploit great actions in his Church, and to raiſe the glory of Chriſt, in ſome eminent degree, them and their reputation he is accuſtomed to preſerue, and by peculiar fauour and aſſiſtance defend. Of which in the life of S.

Ignatius, there are notable and rare examples.

When S. Ignatius lay ſick in his Fathers houſe of his mortall wound, in emminent danger of death, to the great regret of the whole hous-hould, hauing receaued by the aduice of freinds, the holy Rites of the Church, S. Peter the Apoſtle appeared to him, vpon the Eue of his feaſt, reſtoring him miraculouſly to his deſired health. In ſomuch, that immediately he was eaſed of his paines, and began with appetite, to fall to his meate. And it is a token

of a peculiar care Almighty God had of S. *Ignatius* his life, that he committed the cuſtody of him, not to any Angel of an inferiour *Order*, ſuch as are ordinarily appointed for our Guardians, but to an Arch-Angell of a high degree. That he preſerued him in his ſeauen-dayes faſt, without receauing any ſuſtinance; in his extaſies, and other prayers, without any infirmity, or impairing of his ſtrength; with a cruell whipping of his body thrice a day, and the performance of ſeauen howers Prayer vpon his knees.

S:

S. *Ignatius* hauing been left by his fellow-trauellers, and arriuing late in the euening at *Venice*, where knowing not the way to the publicke Hoſpitall, nor hauing any money to hire himſelfe a guide; being now accuſtomed by long vſe to lodge ill; he found an empty Tradeſ-mans ſtall, in an open publicke gallery, where the night drawing on, he might in ſome ſort reſt his wearied limmes. But whilſt he paſſed thus the night, a neighbouring Senatour, *Marco Antonio Treuiſano*; a man of knowne inte-

integrity, who afterwards came to be *Dogue* of *Venice*, was raiſed vp by a voice from Heauen, rebuking him for ſolacing in a ſoft bed and curious furniture, whilſt in the meane tyme the ſeruant of God being a ſtranger, and deſtitute of all human comfort, lay poorely in an open place not farre from his porch. He therfore being ſtroken with infinite horrour and feare, aroſe ſuddainely, & finding S. *Ignatius*, gaue him noble entertainement. In his ſea-voyage to *Hieruſalem* he diſcouered that many foule facts were com-

committed, by ſome of the paſſengers, in the ſhip he paſſed; for which he in reprehending them freely, they conſpired with the marriners, plotting to put aſhoare this troubleſome controller, in ſome deſert Iland, out of their ſight and fellowſhip. Which deſigne of theirs being diſcouered by ſome other Spaniſh paſſengers, they acquainted *Ignatius* with it counſelling him withall, to haue a care of himſelfe. But he notwithſtanding, when gentle admonitions would not ſerue

ſerue, continued to reprehend them ſharply for their enormities, relying vpon the prouidence and helpe of Heauen: by the fauour of which it came to paſſe, that they approaching neare the Iland deſtined for their exploit, were violently driuen backward with a contrary wind, and whether they would or no, brought *Ignatius* to his deſired Hauen.

Being to returne into Italy, he found by chance three Paſſage-boats bound for that place: two of which being tall, & ſtrongly built ſhips, refuſed to admitt

Igna-

Ignatius : the third, a ſmall and ill compacted veſſell receaued him; and hauing put to ſea togeather with a fauorable wind, the two which refuſed to receaue *S. Ignatius* were ſuddainely caſt away; and the third only, which tranſported him being weake, & much beaten with tempeſt and foule weather, arriued the moneth following, ſafe in *Apulia.*

At *Alcala*, at the inſtance of the Suffragant of that place, one *Iohn Lucena*, made a gathering for the clothing of *S Ignatius* in his Clergy garments: with whom

whom comming to a certayne perſon of quality, to demaund almes for that purpoſe, the noble man, running to. *S. Ignatius*: *If this fellow*, quoth he, pointing to the Saint, *deſerue not to be burnt*, *I will be contented to be burnt in his place.* And the ſelfe ſame day (a thing worth obſeruing) that noble perſonage was conſumed by fire which by chance had taken hould on part of his houſe.

At *Paris*, one *Michael* a Spaniard, being incenſed againſt *S. Ignatius*, for hauing drawne *Saint Francis Xauerius*, to

the warrefare of Chriſt, from the midſt of apparent worldly honours attending him, reſolued to kill him, as the authour of this fact. And hauing violently entred his lodging, for that purpoſe, and in a rage ruſhed vp ſtaires, with his naked ſword, he was affrighted vpon a ſuddaine, with this voice from Heauen. *Whither goeſt thou miſerable wretch?* and returned back againe, diſcouering the whole buſines himſelfe, being afterwards conuicted, by the guilt of his owne conſcience.

Not far from *Baſſana* li-

ued

ſied a certaine Anchorite, a man of a faire reputation of ſanctity, who obſeruing curiouſly *S. Ignatius*, and finding nothing peculiar in his habit, differing from that of the ordinary ſort of Clergy: and perceauing him to be of a pleaſing & familiar behauiour, without any ſhew of an Eremeticall ſpirit: meaſuring his ſanctity by the ſquare of a ſolitary life, concluded there was nothing ſingular in him, or deſeruing particular note or remarke: and therfore began within himſelfe, to ſlight him, and cõceaue a poore opinion of his

his worth. But Almighty God would not long permit the ſimplicity of the man to be miſled by errour. For being in his prayers, more vehement then ordinary, Almighty God was pleaſed to reueale vnto him, that the man of whom he had conceaued ſo ſlight an opinion, was a man full of Apoſtolicall ſpirit, and a veſſell of election for the ſafety of many. From which tyme foreward the Anchorite condemning with ſorrow his owne raſhnes, reſolued euer after, to reuerence *S. Ignatius*, & his followers.

F. Iames Eguia a man of knowne Sanctity, and Ghoſtly father to *S. Ignatius* was wont to ſay, in the life tyme of the Saint, that he liued more by miracle, then by the force of nature. And after the death of *S. Ignatius*: the moſt famous and renowned Phiſicians of that tyme, examining the vitall parts of his body being opened, held it for a miracle, that he ſhould liue ſo long, eſpecially vndergoing the charge of Generall of the Society, with ſo continuall and conſtant a pleaſant face and countenance. For his ſtoma-

ſtomacke, through his abſtinence, ſobriety, and continuall drines, appeared ſtrangely contracted. His liuer was ſo hardned and congealed, that it was almoſt become ſtonie. And *Realdo Columbo*, a famous Anatomiſt of that age, witneſſeth in his booke of anatomy, that he found three ſtones in his liuer veyne, or as they terme it, in his *Vena Porta*.

This extraordinary care God had of the life and reputation of S. *Ignatius*, is confirmed by the ſentences of many graue Iudges, often giuen in behalfe of the

innocency of *S. Ignatius*, at *Alcala*, *Salamanca*, *Venice*, *Paris* & *Rome*, howſoeuer his aduerſaries by foule ſlaunders and calumnies, employed all their art to traduce his innocency, and vtterly take away his fame and good name. But of all others, the clearing of *S. Ignatius* at *Rome*, of that moſt iniurious imputation laid to his charge, by a Monke infected with the hereſyes of Luther, was the moſt famous: For this Mõke hauing ſpred abroad that *S. Ignatius*, and his followers, as men guilty of groſſe enormities, had been con-

conuicted of hereſy and other foule facts in *Spaine* and *France*, and of late alſo at *Venice*, and that hauing eſcaped the hãds of Iuſtice, they were come to *Rome* to debauch & corrupt youth, vnder the colour of piety, with the like foppeperies, broached by this Monke and his complices, it begat in ſhort tyme, ſo violent a hatred againſt S. *Ignatius* & his Companiõs, that many men began to eſteeme them runne-agate wandring Rogues, and to deteſt, and fly their Society and aquaintance. And the bruit had not only filled

the mouthes of the vulgar in *Rome* but it ſpread it ſelf, by meanes of the letters & meſſengers of their aduerſaries, into other Coũtries and adioyning Prouinces, that the IGNATIANS, with their ring leader, were eſteemed branded men, & conuicted of hereſy and other foule crimes. But our Sauiour Ieſus, who had made a promiſe to *S. Ignatius*, in his iourney to *Rome*, that he would be fauorable to him, quickly deliuered him out of theſe calamities. For it came to paſſe miraculouſly, that almoſt all they who had been Iudges of S.

Ignatius

Ignatius in *Italy*, *France*, and *Spaine*, arriued at *Rome*, about their ſeuerall occaſions, at the ſelfe ſame time, when ſentence was to be giuen there againſt S. *Ignatius*. All who being called to Iudgement, diſcouered the fables and impoſters of his aduerſaries, giuing rare teſtimonies of the vertues and piety of S. *Ignatius*. Beſides which, the letters of the ſeueral Cities of Italy, in which the Fathers had ſometyme reſided, being brought to *Rome* about the ſame tyme, added much to the reputation of their deſerts, and the refutation of

the ſlaunders of their falſe accuſers. By which, and by the expreſſe commaund of his Holines, the Gouernour of the Citty being moued, cleared *S. Ignatius*, by his ſentence in ample manner, not only of all fault, but of ſuſpicion of fault. But it hapned far otherwiſe to them that conſpired againſt him, howbeit not at the inſtance of *S. Ignatius*: for Michaell, after the diſcouery of the impoſter, was banniſhed: An other of them after Iudgement giuen againſt him, being ſurpriſed with a violent ſicknes, ended his

his dayes of it: an other turned hereticke, leauing his picture behind him to be ſentenced to the fire in his place: a fourth was condemned to perpetuall priſon.

The like fauours of Almighty God to *S. Ignatius* may be farther confirmed by ſome domeſticall examples. One of his firſt followers, a man not yet truly marked with a perfect ſtampe of vertue, being tranſported with an affection of a ſolitary life, and comparing the labour of S. *Ignatius* his life, with the reſt and eaſe of the other,

and

and the dangers of this, with the ſafety of that (as he conceaued it) being thus diſtracted with many doubts, & diſhartned with the greatnes of the Inſtitution of the Society, reſolued to betake himſelfe for counſel to an Anchorite of approued ſanctity. But he had ſearſe put his foot out of the houſe for that purpoſe, when a viſion of an armed man was preſented vnto him, threatning him with a naked ſword and menacing aſpect : which notwithſtanding, when ſtill he continued his way to the Anchorite, the armed

med man in a fury oppoſed himſelfe, not ceaſing to purſue him, till he turning with ſpeed, had ſought his refuge in the embraces of *S. Ignatius*: to the admiration of all the neighbours, who ſaw the party affrighted betake himſelfe to his heeles, but could not diſcouer any thing which might occaſion his flight.

An other of his Fathers conceauing ſome grudge againſt *S. Ignatius* demeaned himſelfe ſtubbernly and contumaciouſly towards him, for whom the B. Father praying earneſtly in his Maſſe, and ſhedding many

many teares, cried out to our Sauiour: *Pardon him, o Lord; forgiue him o Lord.* To which our Sauiour replied: *Let me alone; for I will vnder-take thy quarrell for thee; and take vengeance of him, if he do not repent.* And it came afterwards to paſſe, that that Father (caſting his eyes with deuotion vpon ſome reliques in a certaine Church, an armed man appeared, threatning him with a fearefull countenance, and whipp in his hand, if he became not obedient to S. *Ignatius.* After the ſight of which though the Father humbled and ſub-

ſubmitted himſelfe, yet he was diuerſly afterwards afflicted, in confirmation of the truth of that which Almighty God had reuealed to *S. Ignatius.*

The famous Miracles wrought by S Ignatius, *in his life tyme.*

CHAPTER XVI.

THough: *the triall of ſanctity conſiſt not in the working of wonders*, as *S. Gregory* the Pope noteth (whence it came to paſſe, that ſaint Iohn Baptiſt, a man ſo renowned in the holy writ,

for

for his ſanctity of life, is not reported in the Ghoſpell, to haue wrought any miracle, whilſt he liued) yet becauſe the voice of the vulgar ſeemeth to exact miracles, at the hands of Saints, which, howbeit they are not merites, as S. *Bernard* teacheth, yet they are ſignes & tokens of merites; the ſanctity of S. *Ignatius* was not voyd of this ornament of Miracles. For in the proceſſes of his Canonization, are mentioned more then two hundred Miracles wrought by him, all confirmed by the vniforme and graue aſſer-

tion

tion of many ſworne witneſſes.

Here ſome few only, beſides them often aboue mentioned, which hapned to S. *Ignatius*, in his life-tyme, ſhalbe touched.

It fell out at *Bercelona*, that two Brothers, about their Patrimony, had long ſued one another. And he, in fine whoſe fortune it was to looſe the ſute, falling, with too vehement apprehenſion, into deſpaire, hung himſelfe, with a halter, vpon a beame in his chamber. The bruite of which came no ſooner to the eares of S. *Ignatius*, but ſud

ſuddainely he betooke himſelfe to the place, and cutting a ſunder the halter, from that vnfortunate rafter, gaue order that the dead body ſhould be laide vpon a bed. Which done, falling a part vpon his knees, he began with many teares, to demaund the ſafety of that miſerable creature, at the hands of Almighty God. But whilſt *S. Ignatius* (being at that tyme but a ſtudent in the Grammar ſchole) was thus earneſt in his prayers, they who were there preſent, ſtanding in ſuſpence, with their eyes

eyes fixed vpon the bed, (a thing full of miracle:) the dead man returned ſuddainly to life, and had the vſe of his voyce ſo long till calling for a Ghoſtly Father, he had confeſſed his ſinnes, and receaued abſolution; and then at laſt gaue vp his ghoſt, lately redeemed from out the jawes of hell, into the hands of his Creatour.

He recouered immediately a certaine man called *Baſilla*, who had been many yeares ſick of the falling ſicknes, by caſting vp his eyes and prayers for him to Heauen.

O He

He often chaſed the Deuil out of poſſeſſed perſons, by the ſigne of the croſſe.

He reſtored a woman to health, who lay halfe dead of a Conſumption.

He deliuered one *Simon Rodriguez*, being alſo at deaths dore, from his diſeaſe, by a pious embrace.

Iohn Baptiſta Coco, who by accident one euening, had ſo burnt his hand, that it became vtterly vnſeruiceable, and diſabled for any manuall function, the next day, by his prayers, had his hand healed and reſtored.

Returning ſick, into his Country, of a quotidian ague,

ague, and preaching often in the open feilds (becauſe the Churches were not capable of the concurſe of people) howbeit his weakenes would not permit him to raiſe his voyce aloud, yet euery word of his ſermon was perfectly and diſtinctly heatd, and vnderſtood of all men, for the compaſſe of more then three hundred paces.

Comming once to viſite one *Alexander Petronio*, who lay ſick in a darke & cloſe chamber and bed, in regard the windowes and doores were kept ſhut, to keep out the light, he replenished

the chamber with ſupernatural ſplendour of his face, and recouered the ſick perſon.

He freed one *Eleutherio Pomano*, who had been greiuiouſly moleſted, for the ſpace of more then two yeares, with certaine foule tentations of the Deuill, by his only ſeing, and diſcourſing with the party. Which (ſaith S. Bernard in the like caſe) *I prefer before the miracle of raiſing a dead body: becauſe there only the exteriour, but here the interiour man is reſtored to life.*

The Colledge of *Loreto* being fearefully haunted with

with ſpirits, appearing in ſundry foule ſhapes of men & beaſts, and the ordinary exorciſmes, and other ceremonies vſuall hauing been applied, and thoſe fearefull apparitions neuertheleſſe not ceaſing: the Rector of the Colledge addreſſed himſelfe, by letters, to *Saint Ignatius*, commending the buſines to his holy ſacrifices & prayers. Who no ſooner receaued newes of it, but he abſolutely freed the houſe, from thoſe haunts of the ill ſpirit, by his prayers and letter, not for the preſent

ſent only, but for euer after.

S. Ignatius his linnen, being waſhed with deuotion by a certayne deuout woman, reſtored life and motion to her withered and dead Arme.

One *Isaac*, a Iew, refuſing, with a paſſionate obſtinacy to become Chriſtian, and contemning curteſyes and al other courſes taken with him by others, was by S. *Ignatius* ſoone ſatisfed, appeaſed, and perſwaded to be baptiſed, by the only vttering of theſe three words: *Mane nobiſcum Iſaac.*

A certaine perſon of note, being

being of a more turbulent ſpirit then was fit longer to be endured, and S. *Ignatius* not being able by gentle perſuaſions, to cure his diſeaſed mind, changing at laſt his ſtile, and beginning to call vpon the Iuſtice of God, and repreſent vnto him the vengeance of Heauen, he did it with ſuch a feeling, and expreſſion of feruour, that the walls and houſe appeared to him to tremble and ſhake with horrour. With the ſight of which the ſtanders by beīg ſtroken, immediately fell vpon their knees, imploring the mercy of God, by

their prayers and vowes. And the delinquent proſtrating himſelfe at the feet of S. *Ignatius*, and with a voyce of confuſion, begging pardon for his offence, promiſed from thence-foreward an amēdment of himſelfe.

Father *Leonard Keſſelius* reſiding at *Collen*, had a vehement deſire to ſee S. *Ignatius*, then at *Rome*, aboue 300. leagues diſtant from thence: And hauing beſought the B. Father by letters, that it might be lawfull for him to trauell a foot to *Rome*, he made anſwer, that his preſence was neceſſa-

neceſſary at *Collen*, for the good of others; enioyning him beſides not to ſtir from thence, for that Almighty God peraduẽture, by ſome other courſe, might ſo prouide that he might ſee him, without the paynes and toyle of ſo tedious a iourney. The Father therfore being one day at his praiers S. *Ignatius* appeared vnto him, being yet aliue and breathing, and diſcourſed long with him, to his infinite contentment.

The B. Father, lying oftẽ ſick, if in the meane time, any difficulty hapned, for the ſoluīg of which his vertue

tue and wiſdome was required, he ſeemed, in a manner, to be perfectly recouered and his mind guiding his body, appeared a ſound man. So that it became familiar to them of the houſhould, as often as he fell ſick, to deſire that ſome buſines of conſequence might happen, for the facilitating of which *S. Ignatius* might riſe, and be quit of his deſeaſe.

Diuers

Diuers miracles wrought by S. Ignatius, *after his deceaſe.*

CHAP. XVII.

IN the proceſſes for the Canonization of *S. Ignatius*, commenced by the authority of the Ordinaryes firſt, & afterwards by that of the Sea Apoſtolicke, more then two hundred miracles are related, wrought by the merits and interceſſion of *S. Ignatius*, after his deceaſe: Beſides which, there are diuers other as authenticall, not yet pu-

publiſhed (becauſe thoſe former for his Canonization were more then ſufficient) confirmed neuertheleſſe by the graue teſtimonies of men beyond exception, and printed at *Rome* and other parts of *Italy*; in *Spaine* and in *Germany*, and other places, by the approbation of them whom it concerneth to approue thē. Here only I wil relate ſome few, becauſe my breuity promiſed will not permit many

When the body of S. *Ignatius* lay expoſed vpon the Beere, for the performance of his funerall rites,

one

one *Bernadina* a Romã, had a vehement desire to bring a daughter of hers, who had been lõg troubled with the Emerodes, so greiuously that no art of phisicke could cure her, to kisse the hands of his dead body, assuring her selfe the recouery of her daughter, by that touch: but the daughter, trãsported often tymes by the presse of people, not being able, for the throng, to approach neare the body, her mother layd hould of a piece of his garment, & had no sooner applied it to her daughters body, but she was quit of her disease.

Father

daughters body, but ſhe was quit of her diſeaſe.

Father *Nicolas Bobadilla*, hauing been long ſick of an ague, was recouered by lying in the bed of *S. Ignatius*.

At *Manreſa*, a certaine Lady of quality, feeling no liuing motion of her child in her wõbe, for the ſpace of three howers before ſhe was brought to bed, at laſt was deliuered of a dead child: the vnfortunate ſucceſſe of which being much lamented by the ſtanders, by, the rather becauſe the child had not been chriſtned; the midwife, about halfe

halfe an hower after the deliuery of the woman, implored with confidence the help of S. Ignatius. And had ſcarſe begun her prayers, but the child, before pale and black, returned now to life.

S Ignatius being beſought for the life of a little dead infant of an Indian womās; reſtored the child to life.

He reſtored many blind men their ſight, deafe men their hearing, lame men their limmes: cured men ſtroken with the palſey: others giuen ouer by the phiſicians, and lying at deaths dore, he reſtored perfe-

perfectly to their health. He appeared to many after his deceaſe, either deliuering them from greiuious tentations, or freeing them from their diſeaſes, or other dangers, or giuing them good counſell, or foretelling them things to come, or comforting ſuch as ſerued him with diuine conſolations. And in his iourney to heauen, at the very inſtant of his deceaſe at *Rome* (as afterward appeared by the computation of howers) he appeared in glory to that noble and Religious Lady *Margareta de Lilas*, commending the Society

ciety to her, as to a principall benefactreſſe of the Colledge of *Bolonia*.

Many Deuils haue been caſt out of poſſeſſed perſons, and out of houſes which they haunted, by the reliques of the holy Father, or by hanging vp his picture.

The oile of the lampe, which burneth before his body, hath wrought many ſtrange cures.

He hath eaſed many women who haue called vpon him, in the extreamity of their child-bearing labours: and beſtowed children vpon barren women.

At *Carpentras* a certaine

woman being deliuered of a child without motion, & of the complexion of a black-moor; ſo that it was doubtfull what courſe was to be taken, in this prodigious accident, whether the child ought to be chriſtned or no, or whether it were to be deferred till ſome motion were diſcouered in it. At laſt by the perſuaſion of a certaine Chanon, they implored the aide of *S. Ignatius*, by which the child was ſuddainely not recouered only but ſo recouered that his countenance became chéerefull and faire.

He

He cured diuers of the pleuriſie.

He protected many men from the fury of their enemyes. Others being fallen head-long from ſome dangerous precipice, were defended from all hurt, by inuoking his name.

At *Ceſenza*, one *Angelo Lopez*, vpon the Eue of S. *Ignatius*, in expreſſion of his affection, had filled his windowes with many paper-lanterns, adding to each lanterne the picture of the Saint, and, with infinite demonſtrations of gratulation, repeated often theſe words: *Io Loyola, &.*

Pater to! But, in the midſt of this triumph, by chance it came to paſſe, that by the greatnes of the wind, the fire had taken hould of his lanterns; which when it was obſerued by ſome raſcallity of the vulgar, they began to ſcoffe at this deuotion, vpbraiding the man for his ſuperſtition, and with a bitter alluſion to his *Motto* of triumph, inuert the words of it thus: ***At, at, Beatus vritur: at, Loyola crematur!*** At which the man growing infinitely out of patience, out of his ſenſe of this irreligion vſed to S. *Ignatius*; *And I for*

my

my part, quoth he, *haue ſo high an eſteeme of the ſanctity of the B. Father, that I beleiue him to be able to protect his cinged picture from the fire*. Neither was he deceaued in his beleife; for the flame hauing conſumed the paper round about it, forbore to touch the picture, either in demonſtration of the Sanctity of the B. Father, or in obſeruancy of the zeale of him who deſired it.

At *Braga*, a certaine womã hauing been lately brought a bed, was ſo much weakened, for many dayes after, with a continual flux of

bloud, that life could hardly be kept in her from following the courſe of the flux: who drinking of the water into which her child had been dipped, hauing been wrapped immediatly before in the garments of S. *Ignatius*, her flux ſuddainely ſtopped, and ſhe recouered her accuſtomed ſtrength.

In the Towne of *Guiſnarent*, a ceataine woman, hauing already loſt the vſe of her ſight and hearing, and receaued the holy oile and other rites of the Church, lay vtterly out of her ſenſes: and whilſt ſome

about

about her, out of deuotion, were endeauoring to put her in mind of her laſt words, a certayne woman, who in curteſy ſate by to viſite her, called to remembrance that a little piece of the guirdle S. Ignatius vſed in his life tyme, had lately been ſent to her, by a ſonne of hers of the Society; which ſhe with great confidence, and reuerence towards God, preſently applied to the ſick woman: which done, ſhe began to recouer her ſenſes by degrees, to breath, to ſtreatch out her hands, and make ſignes for meate; to the ad-

miration of the Phiſitians, for the ſuddainneſſe of the cure : all which things were afterwards confirmed, by the atteſtations of ſworne witneſſes.

At *Caglari* a certaine elder Brother ſnatching vp a knife at dinner tyme, hurt his yonger Brother in the eye : and at the ſame tyme , the daughter of a certayne Gentleman , carving at the table, was ſorely hurt , in like manner , in one of her eyes. Both which , calling vpon the aide of S. *Ignatius* , were deliuered from daunger, beyond expectation.

An

An other woman had been ſo weakned, for the ſpace of four monethes, with continuall paynes, that ſhe was vtterly depriued of the vſe of her feete: But the feaſt of *S. Ignatius* drawing neare, ſhe, deſirous to partake of the common iollity expreſſed that day in our Church, was not fruſtrated of her deſire; for her paine ceaſing and her feete beīg reſtored to their wonted ſtrēgth, ſhe came thither with ioy to haue a ſhare in the deuotiō.

In the ſame place, vpon the Eue of S. *Ignatius*, the Artillery playing round, a little infant who could

not ſpeake, and who had neuer heard the name of S. *Ignatius*, cryed out, to the admiration of all ſtanders by: *To morrow is the day of B. Ignatius.* But they who were preſent, hearing a thing ſo full of wounder, for experiment ſake, demaunded againe of the child, what was to be done to morrow; who anſwered as before.

At *Maiorca* dwelt a certaine womã, who through the contraction of her ſinewes, was become ſo lame, that ſhe could not go without crutches: the whole towne therfore beig. fil-

filled with the noiſes of trumpets, voyces, & other muſicall inſtruments, Almighty God inſpired her with a deſire of viſiting our Church, Who put her ſelfe in readines to go, notwithſtanding the diſſuaſions of her ſiſter, who feared ſhe might miſcarry: by the preſſe of people. She neuertheleſſe gaue no eare to her diſſuaſions, but put her ſelfe vpon the way, and was ſuddainely cured and recouered ſtrength in her feet. And throwing away her crutches, without any helpe betooke her ſelfe to the Church, where in thanks-

thanks-giuing, ſhe cauſed a Maſſe of the B. Sacrament to be ſaid.

An other woman, who ſome yeares paſt had receaued her ſight by the meanes of this B. Father, lying now againe deſperately ſick, and being giuen ouer by foure Phiſicians, not forgetful by whom ſhe had receaued light before, now againe repoſed all her hopes and confidence in the ſame Phiſician. One night therfore ſhe called out vpon one of the women, who were accuſtomed to watch with her: *Make haſt*, quoth ſhe, *come hither with*

ſpeed

ſpeed, and beheld this glorious ſplendour: O if thou hadſt come ſooner thou ſhouldeſt haue beheld my S. Ignatius *viſiting me; for I am now recouered, and perfectly well.* And the euent confirmed it to be true. For the Phiſicians themſelues could not deny, but that ſhe was cured by ſome ſecret power.

At *Monte in Gallicia*, a great fire, raging for many dayes toagether, and conſuming a certaine wood, gathered ſtill new forces, diſperſing and ſpreading it ſelfe far and neare, there being no human meanes to ſtop or reſtraine it; To which

which the wind ryſing vpon a ſuddaine, droue the flame towards the Barnes and bordering Towne, ſo that the fire was now aduanced within three or foure paces of the Corne and houſes: a certaine perſon therefore, taking the picture of *S. Ignatius*, which he had about him, and falling to his prayers, threw it into the midſt of the flames, there where the fire raged moſt, and threatned greateſt ruine: and immediatly the fury and rage of it ceaſed, the flames which flew higheſt deſcended and vaniſhed, & the whole fire

fire returned vpon a ſuddaine from whence it began. And which is worth admiration, a certaine woman who had obſerued the throwing in of the picture, leaping into the midſt of the ſmoaking brands, raked away the aſhes with her fingers; and being vnhurt, brought away the picture from the midſt of the burnīg coales.

At *Friburg*, a little child of three yeares of age, by chance had broaken his arme; the mother of whom fearing the diſpleaſure of her huſband, being then abſent, inuoketh the help

of

of S. *Ignatius*: but she hac ſcarſe ended her prayers, when, to her infinite contentment, she found her child before her eyes, whole and without hurt.

S. *Ignatius*. being inuoked, wrought a preſent cure vpon diuers who had been ſorely wounded: whoſe cure would otherwiſe haue exacted a long tyme.

Many men, by the preſence of S. *Ignatius* his picture, or by the application or touch of his reliques, haue cured the plague, when it raged moſt ſorely, and conſumed multitudes.

A certaine Noble man at *Plata* perceauing the skie to be ouercaſt with thick clowds, and fearing a great ſpoile of his Corne, lying yet open in the feild, made a vowe to *S Ignatius*, for the preuenting of the tempeſt: ſo that when all the adioyning territoryes ſwelled with flouds of raine, not a drop had touched, or fallen vpon his feilds.

At *Naples*, one *Vincentio Pagano* hauing prepared certayne artificiall fires for the celebration of the feaſt of *S. Ignatius* had daungerouſly through his owne,

folly, ſcorched his hand. Vpon which accident, certayne women of his acquaintance began to flock about him, applying to his burnt hand a note or ſuperſcription of *S. Ignatius* his hand-writing; the touch of which preſently eaſed his paine, and the raging of the burnt part, which vſually ceaſeth not till a certayne day, was out of hand appeaſed.

At *Catanzaro* a certayne pious woman, hauing a ſonne by one *Gaſpar Mariſcano* her huſband, out of her deuotion to *S. Ignatius*, had

had a deſire to haue him chriſtned by the name of *Ignatius*, howbeit her huſband (in regard the reliques of *S. Ireneus* were preſerued in that Citty) had rather the child ſhould haue been called *Ireneus*: but in concluſion, after much debate about the buſines, they concluded the child ſhould be named *Ignatius Ireneus*. But this contention occaſioned many differences afterwards betwixt the man & wife: for the wife, euer after, called her child *Ignatius*, and gaue a ſtrict commaund to them of her houſ

hould to do the like; and *Gaſpar*, on the other ſide, commaunded them to call him *Ireneus*. The difference had cõtinued thus betwixt them, almoſt the ſpace of three monethes, when arguing the buſines, one morning, they both grew ſomewhat hot, till the Father, at laſt, in ieſt: *VVell*, quoth he, *let the ſtrife be put to the arbitrement of the child himſelfe*: to which the Mother was contented to agree; where vpon the Father, in merriment, demaunded of his child, at that tyme but three monethes old, by what name he would

would haue himſelf called? when, behould, the child miraculouſly receaued the vſe of his tongue, diſtinctly pronouncing the name of *Ignatius*. Which voyce ſo tooke his Father with admiration of the miracle, that from thence-foreward he gaue order his child ſhould be called *Ignatius*, dedicating him to the ſeruice of *S. Ignatius*.

In the Territory of *Peru*, in the *Weſt Indies*, one *Chriſtopher Martinez de Peredes*, for the ſpace of foure yeares togeather, was forced through the lameneſſe of

his feet, to make vſe of one crutch in the beginning, & afterwards of two : who hearing vpon the feaſt of *S. Ignatius* the triumph of the people : *And ſhall I*, quoth he, *vpon this day, when all men are in iollity, remaine as it were an vnbidden gueſt ? ſhall* I *alone remaine deſtitute* ? Which words he had ſcarſe vttered, when his feete recouered forces, and he found himſelfe ſo ſtrong, that early the next morning, without any other helpe, he betooke himſelfe to the Colledge.

One *Benedicto Lopez* Preſect of the ſiluer mines, pur-

purſuing a certaine Ethiopian fugitiue, was ſet vpon by fiue others at vnawares, who ſtabbing and butchering him in ſundry places, dragged him from his horſe, in a moſt barbarous manner. In which his extremityes he implored the aide of *S. Ignatius*, who preſently preſented himſelfe to him in theſe exigents, & laying hould of his Cloake, bore of, with both hands, the blowes of his enemyes, ſo that at laſt (his enemyes being departed, and the B. Father vaniſhed) he found himſelfe ſafe, and without hurt, ſa-

uing

uing that his hat and other garments were pierced.

A certaine Lady at *Auignion*, had a ſonne much afflicted with a violent continuall feauer, who beſides the deſeaſe it ſelfe, with the violence of it, had one of his hands diſiointed, and in a deformed manner, turned the wrong ſide outward; ſo that in the opinion of the Phiſicians, he was in danger of the loſſe of his hand, if not of his life with it. Which lamentable caſe, a certaine Religious woman, allied to the ſick youth, compaſſionating

ſionating, vowed three Maſſes, and as many waxe candles to *S. Ignatius* for the health of her kinſman. Which done, the youth immediately recouered; and in a more infallible confirmation of the miracle, his hand was replaced in the right place.

At *Bercelona*, one *Elizabeth Rebelles* a Religious woman, being in ſome high place buſy about her worke, vpon a ſuddaine vnfortunately tumbled headlong to the ground, & receaued ſo ſore a blow, that her thigh-bone, which is the ſollideſt bone of

of the body, was vtterly broken. The Phiſician & Chirurgian were immediately called, who for more then fourty dayes togeather, with what diligence was poſſible, applied all the remedyes their arts afforded, howbeit to little purpoſe. In concluſion, the ſick woman was brought to thoſe termes, that in all mens iudgements, ſhe was paſt recouery, and as it was conceaued, could not laſt longer then that day. Yet notwithſtanding, as ſoone as a Relique of S *Ignatius* was applied to her hart, ſhe preſently recouered.

One

One *Hierome Humphrey*; a boy of ten yeares of age: vpon one of his eye-browes, neare the tẽples had receaued a mortal woũd, which occaſioned an inflammation in his eye, & caſt him into a feauer. For which the Chirurgian had him in cure a moneth, not being able to helpe him; for the wound did not only not heale, but grew ſo deepe and wide, that it receaued a tent of a finger long, and voided ſo much filth as amazed the Chirurgian. The Mother of the child made a vow to S. *Ignatius*, commending her child to him

him; and behould, when (an other Chirurgian, in the meane tyme hauing been called, for the better conſulting about the cure) the bands of the ſore were vnfoulded, they found the wound perfectly healed, cloſed vp, and ſound.

One *Ferdinando Perrel* hauing fallen into a Tercian ague, which afterwards proued a double Tercian, and at laſt a peſtilēt feauer, with a kind of rauing and fearefull horrour of his ſenſes, was forſaken by the Phiſicians, and lay in his laſt extremity. Being therfore prepared with all the

Rites

Rites of the Church, and inuoking S. *Ignatius*; whoſe picture he held in his hād, he begàn ſuddainly to recouer; and was cured of his diſeaſe.

One *Anne Barzellona*, a woman of threſcore yeares of age, hauing for aboue the ſpace of two yeares, been ſo miſerably ſtroken with the palſey, that ſhe was vnfit for any labour, and vnable, without crutches, to go vp and downe ſtaires, and with her crutches alſo ſeemed rather to creept then go; to which when the application of no remedyes would

ſerue

ſerue, and she beſides was taken with an apoplexie in her other ſide, ſo that ſhe became impotent, and was confined to her bed: Finding herſelfe thus void of all humanhelpe, by the aſſiſtance of her crutches, and one *Margaret* her ſiſter, ſhe betooke herſelfe to a Chappel of *S. Ignatius*, two howers trauelling diſtant from her lodging. Where, making a vowe in honour of *S. Ignatius*, immediatly ſhe began to find herſelfe better, and was able to bow her knee, which before was growne ſtiffe: And hauing ended her de-

notions

notions, arose full of contentment, and returned a ioyfull woman, nimbly to her lodging.

A bone and superscription of S. *Ignatius* being applied to the eyes of a certaine Widdow of *Maiorca*, called *Iane Clara Noguera*, who was blind, restored her her sight.

Diuers other Miracles of S. *Ignatius* are related in a late life of his, set forth by Father *Pedro Ribadeneira* in Spanish, printed at *Madrid* in the yeare 1601. and translated by others into *Latin*, *Greeke*, *Italian*, the *Poland* and other languages

ges, and publiſhed in the cheife Cittyes of *Italy*, *Spaine*, *France*, *Germany* and other places, where ſuch as are curious to peruſe them, may find them.

Of the rare Sanctity of S. Frãcis Xauerius, *aſſociate & ſpirituall child of* S. Ignatius; *redounding to the glory of* S. Ignatius.

CHAP. XVIII.

SAint *Francis Xauerius* was borne in the Caſtle of *Xauere*, the yeare 1497: of noble Parents, *Iohn Laſſo* Preſident of the kings Coun-

Counſell, and *Mary Apzi-leneta*, Lord of the Towne of *Xauere*, and other adiacent Territoryes; by whom he was vertuouſly brought vp and ſent to *Paris*: where whilſt he was enabling his vnderſtanding by his ſtudyes, he was wonne by the pious diſcourſes and ſpirituall exerciſes of *S. Ignatius* to the warrefare of Chriſt, and with him eight other aſſociates; men of rare parts of vertue & learning. And in concluſion, after he had ſpent ſome tyme in *Venice*, *Bolonia* and other Cittyes of *Italy*, as a matchleſſe ex-

ample of ſanctity to thoſe places, working rare effects by his Sermons and other offices of piety, being now preferred to the dignity of Preiſthood, at the inſtance of *Iohn* the third king of *Portugall*, he was commaunded into *India* by *S. Ignatius*, there to conioyne thoſe Eaſterne nations to Chriſt, being honoured for that purpoſe by Pope *Paul* the third, with the dignity and autority of *Legate Apoſtolicall.*

In *India*, by the foundation of many Churches and Colledges, of the Society, he generally diſperſed

ſed and ſpred the faith of Chriſt. He gained firſt the kingdome of *Trauancor* to the faith, then the Iland of *Zeilan*, *Aurea Cherſoneſus*, the region of *Maurica*. and other barbarous Nations: afterwards *Iaponia*. the vttermoſt climate of the Eaſt: where before the name of Chriſt had neuer been heard of, receaued by him the light of the Ghoſpell: a man of an vndainted ſpirit, contemning in his traueils of thoſe vaſt Countryes, the imminent danger of death, the rauing & pyracyes of the Ocean, with the like diſcommo-

Glory....

dityes of his infinite natiigation. And laſtly, he intended a voyage into that vaſt kingdome of *China*, the more to diſperſe the name and glory of Chriſt. He conuerted and baptized, in the ten yeares ſpace of his reſidence in *India*, many hundred thouſands of people: he aſſiſted many deeply engaged in the filth of ſinne, *Domino cooperante, & ſermonem confirmante, ſequentibus ſignis.* For in his life tyme he raiſed more then fourteene dead perſons.

Vpon the frontiers of *Piſcaria* he raiſed a boy, who

who for many howers togeather had layne drowned in a well. In the Towne of *Mutan*, in like manner he raiſed an other boy, who dying of a peſtilent feauer, had remayned dead foure and twenty howers. At *Comire* he raiſed a third body, which had layne buried vnder the earth a whole day togeather. Neere the Promontory of *Comori*, he raiſed a Girle: not farre from, that place a certaine married woman. In the Iland of *Vaccare*. neare *Zeilan*, the ſonne of a certaino Infidell. At *Malaca* the daughter of one who had

had beene lately conuerted. At *Bembari* a certayne boy: another at *Comori*: At *Punical* he raiſed a man who had laine dead a whole day. Neare *Manapar* he raiſed one *Antoni Miranda*. At *Malaca*, a certaine mans daughter who had been three dayes buried and ouerwhelmed with earth. He reſtored to life in like manner, the ſonne of one *Mahomet Sarangin*, who had layne three dayes vnder water, to omit others raiſed by him in his life tyme.

And after his death he reſtored almoſt as many

to

to life. In the proceſſes for his Canonization, mention is made of aboue fiue and twenty perſons raiſed by him from death to life. He often reſtored blind men to their ſight. Diſpoſſeſſed poſſeſſed perſons : cured many lying deſperate, and giuen ouer by the Phiſicians, healed lepars, calmed tempeſtuous Seas, preſerued ſhips frō wracks reſtored the lame to their limmes, and recouered men ſtroken with the palſey. He foretold infallibly many things to come, penetrated mens concealed thoughts, had a certayne know-

knowledge of ſecrets, and things abſent. He appeared in diuers places farre diſtant, at one and the ſelfe ſame tyme. He ſpake ſeuerall languages, which he had neuer learned, as readily, congruouſly, and eloquently as if he had been borne and bred amongſt thoſe Nations. And it fell out oftentymes, that at ſuch tymes as he preached to multitudes of people, men of ſeuerall Nations, at the ſame tyme, heard him vtter their owne language. And with one and the ſelfe ſame anſwer, he often ſatisfied the demaunds

maunds of ſeuerall Infidells. He was ſo rauished and tranſported with the deſire and loue of God, that he was often miraculouſly raiſed from the ground, with a countenance inflamed, eyes ſparkling and fixed vpon the heauens, and being ſurcharged with celeſtiall ioy, was forced to exclaime: *Sat eſt, Domine, ſat eſt.* By the ſigne of the croſſe he turned ſaltwater into freſh, in ſeuerall veſſells at Sea. Hauing dipped a braſen Crucifix, which he wore about his neck into the Sea, to appeaſe a tempeſt, and

and by accident loſt it; walking the next day, vpon the ſhoare, he eſpied a ſea crab miraculouſly bringing him his crucifix in his clawes, which hauing deliuered it, ſuddainely returned back into the Sea, from whence it came.

He ended his dayes in the Iſle of *Sancion*, neare *China*, vpon the ſecond day of December, in the yeare 1552. famous for many miracles, and all ornaments of Sanctity. His body was found entire long after his death, howbeit in was neither bowelled nor baulmed, but buried in quick lime:

and

and it appeared, many monothes after his deceaſe, liuely, full of iuyce and freſh colour, ſoft and tractable, ſending forth an admirable ſweet ſauour, and many tymes bleeding. For whith he was honoured and reputed a *Saint* immediatly after his death, not only amongſt Chriſtians, but euen among the Infidells; the rather for the many miracles dayly wrought by him. It appeareth by the proceſſes for his Canonization that many dead bodyes were raiſed by him, after his death: that many lamps burned

burned before his body, with water only put into them, as clearely as if they had been filled with oyle, which being often-tymes extinguiſhed, tooke fire againe of themſelues, without human helpe: that diuers were cured by him, or by his reliques, or picture, of leproſy, palſey, blindnes, bloudy-fluxes, cankers, vlcers and other deſperate and incurable diſeaſes.

This ſo eminent man, deſeruedly ſtiled *the Apoſtle of the Indiaes*, euer had *Saint Ignatius* in ſo great veneration, that as often

as

as he named him before his familiar acquaintance, he gaue him the Epithet of *Saint* or *Bleſſed*; and whenſoeuer he wrote to him, he did it with reuerence, vpon his knees: and in his Reliquary he wore the name of S. *Ignatius*, cut out of a letter of his to him, as the relique, of ſome great *Saint*, whilſt yet he was aliue. He ſuffered himſelfe to be guided like a child by *S. Ignatius*, depending wholy of him, and euer cheriſhing in his breſt an admirable opinion of his ſanctity, which vpon all occaſions, he deſired to expreſſe.

Which

VVhich words (ſaith S. Chriſoſtome, in the like ſubiect, hom. 1. ad populum) *do ſufficiently demonſtrate and ſpeake all his vertues. for the iudgments of Saints goe not either by fauour or diſfauour, but are to be held vnqueſtionable.*

The B. Virgin S. Tereſia *added much to the glory of* S. Ignatius.

CHAP. XIX.

IF the glory of the Father be the wiſe child, as holy writ expreſſeth: the B. Virgin S. *Tereſia*, that glorious Foun-

Foundreſſe of the *Diſcalced Carmelites*, a woman ſo famous for her admirable and heroicall vertues; who by thoſe eminent degrees of Contemplation, arriued to ſo faſt a freindſhip with Chriſt, renowned for her writings of myſticall Diuinity, glorious for her patience and ſufferance of labours, one ſo higly eſteemed through the Chriſtian world for her reformation of the *Carmelytes*, an *elect Spouſe* of Chriſt, who through her vehemency of diuine loue, was often ſurpriſed with extaſies, a woman famous for that fiery Cheru-

Cherubins dart piercing her breſt, one inflamed with an vnquencheable deſire and thirſt of ſoules, adorned with the flower of pure Virginity, glorious ouer the Chriſtian world for her celeſtiall viſions, her ſpirit of prophecy, her manifold guift of cures, in her life tyme and after: this ſacred Virgin, I ſay, added much to the glory of *S. Ignatius*, as one who acknowledged herſelfe a child of his *Society*, making vſe of the Fathers of it for her confeſſions, and the whole manage of her ſpirituall affayres, and mira-

culouſly

culouſly came to the knowledge of many things in praiſe of the Society, leauing teſtimonyes of it both by word and writing: and particularly in her *Life* written by her ſelfe, by the commaund of a certayne great *Diuine* of the Order of S. *Dominick*. Out of which *Life*, tranſlated afterwards into Italian, printed at *Rome* in the yeare 1601. and dedicated to Pope *Clement* the eight, by the Arch-Bishop of *Auignion*. I will here relate ſome paſſages, tranſlated word by word into Latin.

In the 5. Chapter and 47. page of the said life, S. Teresia *writeth thus.*

I Remained in this blindnes aboue 17. yeares, as I remēber, til a certaine learned Father of the Order of S. *Dominick* opened my eyes in some things: and they of the *Society of Iesus*, possessed me intyrely with such feares (*to wit, that certaine sinnes were not to be esteemed trifles, which some ignorant Ghostly Fathers had taught her to be no sinns*) aggrauating my ill conceaued principles, as I will relate hereafter, &c.

In

In the 23. Chapter and 236. page of the ſame life, S. Terelia writeth thus.

VVHen the Fathers of the *Society of Ieſus* arriued here, to whom I not knowing any of them, found my ſelfe much addicted, only becauſe I had vnderſtood as well of their inſight into matters of Spirit, as of their māner of Praier: but I found not worth in my ſelfe to diſcourſe with them, nor ſtrength enough to obey them, &c.

And againe in the ſame Chapter page 239. the ſpeaketh thus.

IT was for my greater good that I came to know and deale with men ſo holy as they of the *Society of Ieſus. It is here by the way to be noted, that one Antony Kerbeke an Auguſtin Friar, in his Latin verſion of the life of* S. Tereſia (*publiſhed at Mẽts, the yeare* 1603. *and printed by Iohn Albin*) *hath omitted this; & almoſt all things els written by* S. Tereſia *in praiſe of the Society. But what his drift was in it, it is hard to iudge.*

And

And in the 244. page.

I Was afflicted, ſuſpecting my owne miſery, that they of the houſhould ſhould ſee me deale with perſons of ſuch Sanctity as *they of the Society*, & I ſeemed to haue the greater obligation not to become ſo miſerable, and to depriue my ſelf of my idle recreations.

And againe page 246. in the end of the Chapter, S. Tereſia *writeth.*

BLeſſed be God who gaue me grace (howſoeuer vnper-

perfectly) to obey my ghoſtly Fathers, who for the moſt part, were thoſe bleſſed men of the *Society of Ieſus*, and my ſoule afterwards began to perceaue a manifeſt amendment, as now I will relate.

In the 24. Chapter and 249. page, she writeth thus of the Society.

I Dwelt not farre from them, reioyſing much that I could haue often communication with them for my only knowing of the holines of their conuerſation, was the cauſe of

that great proficience, I diſcouered in my ſoule.

In the 33. *Chapter and* 364. *page, writing of a certaine iourney she made, with licence of her Prouinciall:*

I Was much comformed when I vnderſtood, that in that place there was a Houſe of the *Society of Ieſus.*

In the 38. *Chapter and* 421. *page she writheth thus of the Society:*

(SAint Tereſia *here in her originall manuſcript, expreſſeth the name of the* Socie-

ty

ty, and reported the ſame, by word of mouth: witneſſe Ribera in his life of S. Tereſia printed at Rome, in the 4. Booke, 5. Chapter, and 207 page, which life the Reuerend Father, Friar Iohn a Ieſu Maria, diſcalced Carmelite, in his abridgement of S. Tereſia's life, printed at Rome in the yeare 1609. and dedicated to Pope Paul the firſt, ſtileth a hiſtory moſt worthy to be credited, in his 1. Booke, 1. Chapter and 4. page) thus, ſay S. Tereſia writeth of the Society: I ſaw admirable things of ſome Religious perſons of a certayne Order, and of the whole Order in generall

nerall; I oftentymes ſaw them in Heauen with white banners in their hands, and at other tymes I had the like viſions full of admiration. In which reſpect I hould the ſaid Order in great veneration, as one who haue long conuerſed with them, and perceaue their liues to be conformable to that which Almighty God hath reuealed to me, of them. *The ſame is to be read in the life of* S. Tereſia. *pag.* 303. *published in Latin by Martin Martinez, and printed at Collen, by, Iohn Kinckius, in the yeare* 1620.

And

And in the ſame Chapter, in the page 430. *of her life*, S. Tereſia *writeth thus:*

FInding my ſelfe thus much afflicted in ſoule and body, in a certaine Church of the *Society of Ieſus*, where I was hearing the Maſſe which one of the Fathers ſaid for a Brother of the Society lately deceaſed, I ſaw him enter into Heauen with great glory, and by a particular fauour, accompany the Maieſty of our Lord.

In the 39. Chapter, and 447 page, towards the end.

BEing, *ſaith she*, in a Church of a certaine Colledge of the *Society*, whilſt the Brothers of that Colledge were receauing the B. Sacrament, I ſaw a precious garment (or as the Italian tranſlation ſtileth it *Pallio*) hang ouer their heads: and this I ſaw twice; but when other people communicated, I ſaw no ſuch thing.

In the. 40. Chapter, and 455. page of her life, she speketh thus of the ſaid Society *of* Ieſus, *witneſſe* Ribera *in her life writen by him, in his 4. Booke, and 5. Chapiter.*

BEing vpon a tyme, at my prayers, with great recollection, peace and quietnes, I ſeemed to my ſelfe to be placed neare God, and inuironed with Angels, where I beſought his diuine Maieſty for the good of the Church. And it was reuealed to me what profit ſhould accrew to the Church, by a certayne Reli-

Religious Order in the later dayes, togeather with the fortitude with which that Order ſhould vphold the Church. *And* Ribera, *in the place aboue mentioned, expreſſeth theſe words ſpoken then by Chriſt, to* S. Tereſia, *to haue been vnderſtood of the* Society of Ieſus, *as* Martin Martinez *tranſlateth them pag* 307. Oh, if thou didſt know what ſupplies thoſe men ſhall bring to the decaying Church, in after ages! &c. Which viſion ſhe ſaith ſhe often had. And howbeit in that life of S. *Tereſia* which goeth about in print, the name of the

Society

Society is not particularly expreſſed, yet in the originall life, and in all written copies I haue ſeen of it, the name of the *Society* is particularly vſed. And theſe words of our Sauiour ſhe repeateth againe in the 40. Chapter, howſoeuer not expreſſing the name of the *Society* which as I ſaid, is apparent, and receaued from the mouth of *S. Thereſia* her ſelfe. So *Martinez*.

The ſaid *S. Tereſia* hearing one day the Maſſe of *F. Balthazar Aluarez* of the *Society of Ieſus* her Ghoſtly Father, ſaw him crowned with a Crowne of wonderfull

derfull brightnes, all the tyme his Maſſe endured, as *Lewis de la Puente* recounteth in the life of *F. Aluarez. c. 6. § 1. pag. 69.*

It was reuealed to *S. Teresia* that the ſaid *F. Aluarez* her Ghoſtly Father ſhould be ſaued, and our Sauiour ſhewed her an eminent place in Heauen which he was to enioy, adding, that he was at that preſent arriued to ſo high a degree of perfection in this world, as was not exceeded by any man then aliue; that according to that degree his ſeate in Heauen was prepared,

and

& that he was gon beyond the perfection of all creatures then vpon the earth, and yet then the Church of God was well ſtored with men of rarè Sanctity, as well in the *Society* as out of it. This reuelation S. *Tereſia* diſcouered to *F. Baltazar* himſelfe, and other Fathers of the *Society*; and to ſome of her owne Monaſtery, & other Religious perſons who reported it as a truth infallible. She noted it alſo in her ſecret Notes which fell afterwards into the hands of *Diego Iepſio* Biſhop of *Tarazona* who ſet forth her life in Spaniſh, in the

the yeare 1606. and dedicated it to Pope *Paul* the fifth, amongſt which Notes, he finding this reuelation, imparted it to others as *Lewis de la Puente* writeth in the life of *F. Aluarez* §. 2. *pag.* 124. *and* 126.

The ſaid S. *Tereſia*, being demaunded by one of her Nũns, whether ſhe thought it would any way auaile her to be directed by *F. Aluarez*, replied that it were a great mercy of Almighty God to her, *for*, quoth ſhe, *he is one to whom my ſoule oweth more then to all others in this world, and who hath more aſſiſted and directed me in the way of*

perfection. So writeth *Lewis de la Puente*, in the life of *F. Aluarez* cap. 11. in the beginning of the page 117.

The ſame S. *Treſia* appearing many yeares after her death to a certaine ſeruãt of God of approued vertue & credit, and one particularly deuoted to herſelfe, and comforting her in her afflictions; amõgſt other things vttered theſe words: *And I my ſelfe*, quoth ſhe, *am a child of the Society, and had one of that Order for my Ghoſtly Father, whom now I ſee and honour in Heauen.* Which ſhe vnderſtood of *F. Aluarez*, for though ſhe had

had other Ghoſtly Fathers alſo of the Society, yet he remained longeſt ſo, and with great induſtry aſſiſted her to put in execution thoſe her aſpiring thoughts and of whom ſhe boaſted that he had been her Ghoſtly Father and Maſter, Se *Lewis de la Puente* in the life of *F. Alvarez cap* 58. §. 1. *page* 607.

The ſame S. *Tereſia* knew by reuelation of the death of fourty Fathers and Brothers of the Society, martyred by the heretikes in their iourney to *Braſil*, and as ſoone as they were put to death reuealed it to *F.*

Aluarez her Ghoſtly Father, that ſhe had ſeene thē with crownes of Martyrdome in Heauen. As *Diego Iepeſio* Biſhop of *Tarazona*, writeth in the life of *S. Thereſia lib. 3. cap. 7. pag.* 152.

The ſame S. *Thereſia* ſaw the ſoule of F. *Gutierez* of the Society of *Ieſus*, who died in *France* for the faith, by the miſeryes ſuſtained in priſon, carried in triumph into Heauen, with a Laurell of Martyrdome, as is to be read in the life of F. *Suarez* printed at *Lions* 1620. in the begining of his firſt Tome *de Gratia*.

But

But they of the Society who haue either been Ghoſtly Fathers of S. *Teresia*, or els at her intreaty, haue had the examination of her ſpirit or reuelations, and haue approued them, are theſe following as they are mencioned by the writers or tranſlatours of S. *Teresia's* life: *B. Francis Borgia, F. Antony Araoz. F. Giles Gonzalez. F. Balthazar Aluarez, F Martin Gutiers. F. Salaçar; F. Ripalda, F. Paul Hernandez, F. Rodorignez Aluarez, F. Santander. F. Francis Ribera, F. Henriquez F. Bartholmew Perez* & others ſingularly expert in matters

of ſpirit, whoſe names the Reader may find in the abridgment of the life of *B. Mother Teresia* ſet forth at *Rome* by the *Rd. Father, Friar Iohn* diſcalced Carmelite, in his 1. booke, 1. chapter, and 8. page: and 1. booke 10. chapter and 51. page, and 4. booke, 4. and 5. chapters 227. & 231 pag. And in *Ribera*. 4. booke, 7. Chapter and 316. page of his Roman edition in Italian. And in the 8. page of the Italian abridgemēt publiſhed at *Rome* this preſent yeare. And in the preface of *Coſmo Gacci*, annexed to the Italian life of *S. Teresia*.

And

And in the Epiſtle dedicatory of the ſaid life printed in Latin at Collen, by *Iohn Kinckius*.

And that *S. Tereſia* drew thoſe firſt beginnings of her more tender and entire freindſhip with Almighty God, from the aduiſe and coũſel of a Ghoſtly Father of hers of the Society, the R. Father *Iohn a Ieſus Maria*, diſcalced Carmelite witneſſeth in his abridgement of her life, lib. 1. c. 10. pag. 51. in theſe words: *About that time*, ſaith he, *her Ghoſtly Father deceaſed at Abila, a thing which much afflicted her, becauſe she cõceaued she should hardly*

hardly find another to succeed him so answerable to her desire. Yet she chose another of the same Society, who discouering that out of a noblenes of disposition in her, she would not suffer herselfe to be behind hand with any person, who bore her any affection in the way of freind-ship, (in such things nouertheless as lesned not her affection to heauenly subiects) counselled her vtterly to retrench and renounce all such freindships: a thing which appeared some what rigorous in her eye, when she reflected vpon the ingratitude if it. But the Father vrged that she would haue recours to prayer, enioy-

ning

ning her for ſome dayes, the hymne of the holy Ghoſt, for obtayning light in that particular which she ſeriouſly vndertooke, and praying ſome what long, for that intention, vpon a certayne day, she was ſurpriſed with a ſuddaine extaſie, which till that tyme was a thing vnvſuall with her, and being welneare deprived of her ſenſes she heard theſe words within the center of her ſoule: It is my will that now thou hould freindſhip with Angels, not with men. VVhich words added ſo ſtrong a reſolution to her breſt, that in a moment she ouercame herſelfe in that, which for many yeares to

geather

gether by great indeſiry, and much importunity, ſhe could not conquer in herſelfe. From this tyme forward our mercifull God began to ſpeake to her, and often converſe with her. Thus he.

Of the glory derived, to S. Ignatius, *from* S. Philip Nerius.

Chapter XX.

BEfore we treat of the meanes by which *S. Philip Nerius* increaſed the glory of *S. Ignatius*, we will breifely touch, who, and how eminent a man this S.

Philip

Philip was. He was therfore the Founder of the Congregation of the Oratory, which as it hath begotten many famous mē, ſo amōgſt others it produced that renowned writer of Eccleſiaſticall Annales, *Cæſar Baronius*, and *Thomas Bozius* author of the two Tomes of the maker of the Church: whoſe ſpirituall Maſter and Father *B. S. Philip* was, amongſt all other Chriſtian vertues, in which he was eminent, he euer preſerued his virginity vntouched; beſides which, he had a miraculous guift beſtowed vpon him

of diſcerning in chaſt perſons, the perfume of chaſtity, and in others, the ranknes and ſtench of vnchaſtity. He was famous for the guift, of Prophecy, he arriued to the knowledge of many things concealed farre from him, and ſuch as were the moſt intimate ſecrets of mens harts; he foretould things to come, he was vſually comforted with the apparitions of Chriſt, and of his Angells and Saints: He appeared to many in his life tyme, releeuing them in their afflictions: he cured ſick perſons without number

number, and recouered men gaſping at deaths dore: he reſtored one dead man to life, in his life tyme, another after his owne deceaſe, to omit many other glorious miracles wrought by him; he was ſeene raiſed from the ground, in the tyme of his Maſſes, and other deuotions: he reclaimed many men from their ſinefull to a vertuous and religious life; he was euer held in great veneration of all men. In concluſion, he ended his dayes at *Rome*, full of merites, the 26. day of May, the yeare of our Lord

1595. in the 80. yeare of his age.

This eminent man was a familiar acquaintance of *S. Ignatius*, at whoſe hands he ſought long before his inſtitution of the Congregation of the Oratory, to haue beene admitted into the Society, as his familiar freinds the two Cardinalls *Cuſane* and *Bellarmine* (to whom he himſelfe had often tould it) bore witneſſe of him after his deceaſe: but he receaued a deniall from S. *Ignatius*, as a man deſigned, by the prouidence of God, for ſome other Inſtitution, beneficiall to

the

the Church: howbeit he was euer a tender louer of the *Society*, as wel in the life tyme of *S. Ignatius* as after, of whom (as *Gallonius*, amongſt other ſworne witneſſes, teſtifieth in the 15. page of his life, publiſhed at *Rome* in Latin) *S. Philip* was wont to ſay, that *S. Ignatius* was a man of that ſanctity, that the interiour beauty of his ſoule ſhewed it ſelfe in him exteriourly, profeſſing to haue often ſeene rayes of brightnes to proceed from his eyes and countenance: which thing as well the Auditours of the holy Rote, as Cardi-

nals

nalls of the holy Rites, vnderſtood to be an euidēt token of his ſanctity. No merueile then if *S. Philip*, being an eyewitnes of the ſanctity of *S Ignatius*, was wont to haue recourſe to him for counſell in his doubts, and was comforted with the only ſight of him, when he was afflicted in mind; and that after the death of *S. Ignatius*, he euer cheriſhed that freindſhip begun with the Society. Beſides, when he changed his place of habitation, frō *S. Hierom.* to a place neare the Church of *S. Maria in Vallicella* for many yeares after

ter, as long as he continued Gernerall of the Congregation of the Oratory; he vſed for his Ghoſtly Father *F. Iohn Baptiſta Peruſco* of the Society of *Ieſus*, a man of holy life, and well verſed in affaires of ſpirit. And afterwards, hauing reſigned his Office of Generall to *Ceſar Baronius*, one of the ſame Congregation, and begun to vſe him for his Ghoſtly Father, which was two yeares before his death, beīg then worne out with yeares, & vnable to betake himſelfe to *F. Peruſco*, dwelling farre from him; he was often accuſtomed notwith-

ſtanding, at certaine tymes of the yeare, to addreſſe himſelfe to him, and by a Generall Confeſſion, to giue him an account of his conſcience.

Of the glory, accruing to S. Ignatius *by* S. Charles Borromeus.

CHAP. XXI.

THat matchleſſe example of Sanctity *S. Charles Borromeus* Cardinal, and Arch-Biſhop of *Milan*, was not the leaſt cauſe of *S Ignatius* his glory, of whom he euer bore a pious memory after his deceaſe, & by the vſe

vſe of his booke of *Spirituall Exercises*, arriued to that eminẽt degree of ſanctity notorious to the whole world, and as much as he could conueniently, perpetually made vſe of his Society, as appeareth by many conuincing arguments, out of the memorable things done by *S. Charles* published by certaine domeſticall Prelats of his, *Iohn Peter Guiſſano*, *Grattarolio* and others.

In the yeare. 1562. *S. Charles*, being to receyue holy Orders, and deſiring worthily to prepare himſelf to offer vp his firſt Sacrifice

of the Maſſe to Almighty God, he made choiſe for that purpoſe of the houſe of the profeſſed Fathers of the Society at [illegible]*ne*, where he prepared himſelfe with the *Spirituall Exerciſes* of S. *Ignatius*, Founder of the ſaid Society. So writeth *M. Aurelio Gratarolio* in his Italian Booke of the ſucceſſes of the veneration of S. *Charles*, and in an Oration made vpon his anniuerſary day before an other *Cardinall Borromeus*, & the Clergy and people of Millan, the yeare 1601.

The ſame S. *Charles*, when he had with great pompe

pompe & ceremony, celebrated his firſt Maſſe in publike, to ſatisfy the deuotion of the people, that he might more freely comply with his owne priuate deuotion, he would celebrate his ſecond Maſſe, the next day in the houſe of the profeſſed Fathers of the Society, and that in a priuate Chappell S. *Ignatius* was wōt to vſe, where he watched that whole night. Se *Sachinus*, in his hiſtory of the Society. part. 2. lib. 7. n. 11.

In the yeare 1562. In the firſt beginning of his Prieſthood, he began alſo with more

more then ordinary auſterity, and frequent prayers, to dedicate himſelfe to the exerciſes of vertue. In which that he might walke the more ſecure from danger, he entertained for guide of his Spirituall life, *F. Iohn Baptiſta Ribera* a Spaniſh Father of the Society; a man of long experience, great vertue and learning, who hauing prepared the B. Cardinall by the *Spirituall Exerciſes* of S. *Ignatius*, directed him in the way of ſolid & true vertues, training him in the more perfect exerciſes of them. For which purpoſe he daily

went himſelfe to the Cardinall, who lodged in the *Pallace*, neare his vncle Pope *Pius quartus*, & diſcourſed long with him. Which the enemy of man-kind perceauing, and fore-ſeing the great good like to enſue of this Spirituall progreſſe of S. *Charles*, ſtirred vp the principall kindred of the Cardinall againſt the Father, whom they conceaued to be the cauſe of this chãge of life in S. *Charles* whoſe auerſion from a ſecular courſe they infinitely deplored: & therfore they began, by all opprobrious courſes, iniuriouſly to deride

ride & reuile the Father ſo to deterre him from his cõuerſation with S. *Charles*, which when the Cardinall diſcouered, he gaue order that euer after, the Father ſhould be brought in to him, by ſome ſecret way. So writeth *Iohn Peter Guiſſano*, in his Italian life of S. *Charles*, printed at *Venice*, the yeare 1615. lib. 1. c. 5. pag. 14. col. 2.

In the yeare 1563. S. *Charles*, now created Arch-Biſhop of *Millan*, knowing the corrupt manners of the Clergy & laity there, where aſwell the ſecular as regular Clergy led liues more ſcanda-

ſcandalous then lay-men, infamous for their publike carnalities, putting on the ſword in ſteed of the hood rude and indecent in the Church, and ignorant of things requiſite; in ſomuch that they who had the charge of ſoules, knew not the forme of abſolutiõ, nor vnderſtood not reſerued caſes, or cenſures, they themſelues neuer frequenting the Sacrament of Cõfeſſion, who becauſe the charge of other mens Confeſſions was committed to them, cõceaued that themſelues were no wayes obliged to it, and committed many things ful of ſcãdale:

and that the lay men, on the other ſide, through their many vices, the lamentable contempt of Sacraments, and Eccleſiaſticall ceremonyes, and the groſſe ignorance euen of our Lords Prayer it ſelf, were in pittifull eſtate, deſiring to rectify theſe deuious courſes of his owne comming to them, ſent before him out of the Court of *Rome*, one *F. Benedicto Palmio* of the Society of *Ieſus*, an eloquent and zealous preacher, with ſome other his Companions of the ſame Society, to diſpoſe the people, as his fore-runners,

ners, by preaching & Confeſſions, to forſake their lewd liues, and entertaine a new diſcipline and reformation deſigned, and infinitely deſired by him. For which purpoſe he obtained two *Breues* of *Pius IV.* his vncle, one to the Duke of *Seſſa*, then Gouernour of the ſtate of *Millan*, and an other to the Magiſtrates of the Citty, by which his *Holines* commended to them the prouiding of a houſe cõmodious for theſe Fathers to exerciſe their functions. Wher-vpon the Church of S. *Vitus in Porta Ticin.* was giuen to them, &

a

a houſe commodious purchaſed for them. So writeth *Guiſſano*, in the place aboue mencioned l. 2. c. 9. p. 22. col 2. and l 2. c. 1.

In the yeare 1565. In the firſt Prouinciall Counſell he called at *Millan* for the reformation of the Clergy and people of that Citty, he cauſed *M Benedicto Butinio*, to make an Italian Sermon of the meanes and neceſſity of the reformation of the Church, in the preſence of 4. Cardinalls & eleauen Biſhops. So writeth *Guiſſano*, l. 1 c. 11. p. 26. col. 2.

In the yeare 1566. He cauſed the Fathers of the So-

Society of Ieſus to take the firſt charge of his Seminary inſtituted for the reformation of the Clergy which Fathers he euer vſed in all the miniſteryes of his Church. Se *Guiſſano*, l. 2. c.5. p. 46. col. 1.

In the yeare 1566. S. *Charles* perceauing his harueſt great, and his labouring men but few, out of a vehement deſire he had to find many good ones, he treated with *F. Palmeo*, Prouinciall of the Society of *Ieſus*, about the foundation of a Colledge at *Millan*, and obtayned of the Generall of the Society a competent num-

number of able men, of wounderfull exẽplar liues, & infinitely zealous of the glory of God, and good of ſoules, to whom he gaue the pariſh Church of S. *Fidelis*, with the adioyning houſes, tranſlating the *Cure* of that Church to another. And of theſe Fathers he afterwards made vſe for the training of his new Seminary, and for the aſſiſtance of ſoules, and diuers other vſes. For (they are the words of *Guiſſano*) in their ſermons they were feruent and mouing, diligent and laborious in Confeſſions, and all Eccleſiaſticall functions

ctions, as men full of charity and diuine ſpirit, being adorned beſides with rare parts of wiſdome and learning, So *Guſſano* l. 2. c. 7. p. 52. col. 1. & 2.

In the yeare 1569. S. *Charles* yearely made the *Spiritual exerciſes* once, by which he euer encreaſed in feruour of ſpirit, & perfected himſelfe in vertue. Afterwards he made thoſe *Exercciſes* twice euery yeare, which cuſtome he obſerued till his dying day, perſwading many others, and principaly his owne Officers, to the vſe of thoſe *Exercciſes*: and he ordayned that the Clergy of his Se-

minary ſhould make vſe of them, at their firſt entrãce, & at their receauĩg of holy *Orders*; For which purpoſe he built a houſe, with in the *Canons* quarter, calling it by the Greck name *Aſceterium*, or place of Excerciſe. Se *Guiſſano*. l. 2. c. 16 p. 78. col. 2. And l. 7. cap. 11. p. 317. col. 1. and l. 8. c. 5. & 23. And *Greatorolia* in the place aboue. mencioned. n. 1.

The B. Cardinall perceauing the Church of S. *Fidelis*, which he had giuen to the Fathers of the Society, not to be capable of the concourſe of people, which for

for deuotion ſake, reſorting to it, gaue order that the deſigne of a new Church ſhould be made, by a famous Architect, & laid the firſt ſtone himſelfe, much furthering the fabricke of it, by his liberality. Se *Guiſſano* l. 2. c. 19. p. 9. col. 2. In the yeare 1572. At *Millan* he founded the Colledge of the Society, commonly called *Brerano*, in which, beſides the Latin ſchooles, he ordained ſchooles of Philoſophy & Diuinity, which ſchooles he would haue them of his Clergy frequent.

Moreouer, by permiſ-

ſion of his *Holines*, he reſigned the Abbey of *Arona* to the Society, & founded in that place, a *Nouitiate* of that *Order*. So *Guiſſano* l. 3. c. 1. p. 23. and 124.

Hauing inſtituted a Colledge for the vertuous breeding of yong Gentlemen, in Chriſtian mãners, neere the Colledge of the Society, he committed the firſt Gouernment of it, to the Fathers of the ſame Society So *Guiſſano* l. 3. c. 4. p. 132. c. 1.

In the yeare 1575. Being called to *Rome*, for the yeare of *Iubily*, he prepared himſelfe to gaine the ſaid

Iubily

Iubily, by the *Spirituall Exercises* of the Society. So *Grattarolo* in the place aboue mencioned n. 1. And *Guissano* l. 3. c. 5. p. 139. col. 2

In the yeare 1576. Hauing obtained, of Pope *Gregory* the 13. a *Iubily* for the Citty of *Millan*, he employed *F. Francis Veruesco* of the Society of *Iesus*, to compile a treatise of the manner of gaining a *Iubily*, So *Guissano* l. 3. cap. 8. p. 146. c. 1.

In the yeare 1576. he translated the bodyes of S. *Fidelis* and *S. Carpophorus* Martyrs, from the Abbey of *Arona*, to the Colledge of the Society, not-

withſtanding the ſtrong oppoſition of the inhabitants. Se *Guiſſano*, l. 3. cap. 8. p. 147. 148.

In the yeare 1578. Being to take a iourney into *Sauoy* to viſite the ſacred *Sindon* of Chriſt our Sauiour, he tooke to accompany him in his iourney, *F. Francis Adorno*, of the Society of *Ieſus*, and *F. Iames Crucio*, with intention to make vſe of him for his directour in the *Spirituall Exerciſes*. which he intended to make in that iourney. Se *Guiſſano* l. 5. c. 5. p. 216. c. 1.

And in this iourney, he cauſed *F. Adorno*, ouer night

night, to propoſe points of meditation to all his followers. Se *Guiſſano* in the ſame place c. 2.

Being to make an other pilgrimage to *Monte Varallo*, a place adorned with the myſteryes of the paſſion of our Sauiour, he would haue the ſame *F. Adam* along with him, to be directed by him in the ſpirituall mannage of his life. Se *Guiſſano* l. 5. cap. 6. p. 222. c. 2.

In which pilgrimage, whilſt he viſited thoſe Chappels honoured with the memory of the paſſion of our Sauiour, meditating

of

of the myſteryes of the paſſion, he tooke his points of Meditation from *F. Adrno.* So *Guiſſano* in the place aboue mẽcioned p.223 c.1.

Hauing founded a Colledge of *Suitzers*, he ordained that the ſchollers of it ſhould frequent the ſchooles of the Society. So *Guiſſano* l.5 c.12.p.238.col.1.

In the yeare 1580. At *Florence*, many men deſiring to receaue the B. Sacrament, at his hãds, he made choice for that ſolemnity, of the Colledge of the Society. So *Guiſſano* l.6.3.p.247.col 1.

At *Venice*, being requeſted to miniſter the Communion

nion in generall, for the ſatisfaction of the deuotion of the people, who infinitely deſired it, he made choiſe for that purpoſe, of the Colledge of the Society, where alſo at the inſtance of the Popes Nuncio, and the Patriarch of that Citty, he preached. Se *Guiſſano*, in the place aboue mentioned.

Two Colledges of the Society were founded in *Switzerland* by the meanes of the B. Cardinall, one at *Lucerna*, the other at Ingolſtadt. Se *Guiſſano* l. c. c. 8. p. 265. col. 2.

In the yeare 1583. Being made

made *Viſitour Apoſtolicall* of the valleyes of the *Griſons* infected with hereſy, amongſt other aſſiſtants of ſo good a worke, famous for their liues & learning, he made choiſe of F. *Achilles Giliardo* of the Society of Ieſus to accompany him in this iourney, dayly employing him in the explication of Chriſtian beliefe. Se *Guiſſano* l. 7. c. 4. p. 300. col. 2. And being to place ſome good men in lieu of other ſcandalous Prieſts, in thoſe valleyes, for the ſpirituall profit of the inhabitants, he left behind him the *Oblates* of S. Ambroſe,

an *Order* inſtituted by him ſelfe, and highly eſteemed by him, and ſome of the Society of Ieſus. Se *Guiſſano*, p. 302. col. 1.

He cauſed a *Catechiſme* to be made by the ſaid F. *Achiles Galiardo* for the help and inſtruction of them of that Country, printed in the yeare following. Se *Guiſſano* l. 7. c. 5. pag. 305. col. 1.

In the yeare 1584. Being ſollicited by certaine of the *Griſons*, to ſend thither ſome pious Preiſts, to aſſiſt them in matters of faith, & good life, amongſt three, he made choiſe of, F. *Fran-*

cis

cis Adorno was one, who, with the reſt, wrought much good amongſt them. So *Guiſſano* l. 7. cap 6 p. 307. c 2.

The laſt month before his death, being to make, as his cuſtome was the *ſpirituall Exerciſes*, he cauſed F. *Francis Adorno* to come to him, being directed, and obeying him, as a man of holy life, and long experience in affayres of ſpirit, and direction of ſoules, whoſe helpe he ordinarly vſed in the like caſes. Se *Guiſſano* l. 7. c 11. p. 317 c. 1.

In this holy recollection, in which before his death;

he

he made the *Spirituall Exercise*, vnder the conduct of F. *Adorno*, he himselfe before day, brought a candle to the said Father, that he afterwards might raise the rest of his family, who by his order also made the sayd Exercises, in the same place. And *S. Charles* bore so much reuerence to F. *Adorno*, that he came with great silence into his chamber, least otherwise he might wake him, and passing by him bowed with reuerence to him, notwithstanding that often tymes he perceaued him to be a sleepe. So *Guissano* lib. 7. col. 2.

Pas-

Paſſing by *Arona*, in his returne to *Millan*, and being inuited to ſee hunting by one Count *Renato* a kinſman of his, who had prepared to ſhew him ſport, he refuſed it, and tooke vp his lodging with the Fathers of the Society (ſee *Guiſſano* l. 7. c. 11 p. 321 c. 1) And in that Church celebrated his laſt Maſſe. *Se Guiſſano*, in the ſame place.

In the laſt howers of his life, he tooke counſell of F. *Adorno*, in all things, depending wholy of his obedience, as his ſpirituall Father and Confeſſour, who aſſiſted him at his death, with

with a crucifix in his hand, putting him in mind of heauenly things. Se *Guiſſano* l. 7. c. 12. p. 322. c. 1. And 323. c. 2. And c. 14. p. 329. c. 1. And l. 8. c. 3. p. 359. col. 1.

When F. *Adorno* of the Society of *Ieſus*, who aſſiſted *S. Charles* at his death, in the quality of his Ghoſtly Father, was returned to his Colledge, after the deceaſe of the ſaint, the ſame night *S. Charles* appeared to him, clad in his Biſhops robes, & with a countenance and face pleaſant, and ſhining with glory, ſpake to him thus: *Our Lord ſendeth death*

death, and our Lord reſtored life. I am well, and you ſhall ſoone follow me. And it came to paſſe accordingly, that within few moneths after F. *Adorno* deceaſed at *Genua* with an opiniō of ſanctity. So *Guiſſano* l. 9. cap. 14 p. 329 col. 1.

And it is a great argument of the extraordinary opinion *S. Charles* had of the inſtitution and gouernement of the Society of *Jeſus*, that as a familiar freind of the Society, and one who reuerenced that *Order*, he would haue his owne houſhould, as neare as was poſſible, ordered according

cording to the Rules and Inſtitutions of the Society, giuing the names and epithetes vſuall in the Society to diuers Officers of his owne houſhould, of which thing ſee *Guiſſano* in his ſecond booke, third, fourth and fifth Chapter, and elſwhere.

Certaine Spirituall admonitions of S. Ignatius.

CHAP. XXII.

IT would exact a great volume to include all theſe ſpiritual admonitiõs, with which, as with ſo many pretious ſtones, the

Bookes

Bookes and ſundry Epiſtles of *S. Ignatius* are adorned. Some few of them therfore ſhall here be mentioned and theſe in his owne words, that (omitting many others for breuity ſake) theſe may correſpond to thoſe things which haue already been breifely related of his virtues and Miracles.

1. For as much as man is created to this end, that he may praiſe and reuerence his God, and by ſeruing of him, arriue at laſt to ſaluation, & that all other creatures, vpon the face of the earth are created for mans vſe,

vſe, as meanes to aſſiſt him in the purſuit of this ayme of his creatiõ, it followeth that they are ſo farre forth to be made vſe of, or forborne, as they further or hinder the proſecution of this end In which reſpect, we ought to carry our ſelues with indifferency towards all things created(as they are permitted and not prohibited to the freedome of our will) ſo that (as much as lyeth in vs) we deſire not health rather then ſicknes,or prefer not riches before pouerty , honours before contempt, long life before ſhort: for it ſtandeth

with reaſon, that in all things, we deſire and make choiſe of ſuch as lead vs to the end for which we were created.

2 Euery good Chriſtian ought to be readier to interpret in a good ſence any doubtfull or obſcure propoſition of an other mans then to condemne it: and if he find the words not to be excuſed, let him examine the intẽtion of the ſpeaker, which if he find alſo to be [illegible] led him reprehend him with meekeneſſe: and if that ſuffice not, let him then lay hould of all other oportunityes, by which he

may

may rectify his vnderſtanding, and ſecure him from errour.

3. The firſt ſtep neceſſary to ſaluation is, that I abſolutely ſubmit my ſelfe to the obſeruance of Gods lawes, and that I willingly tranſgreſſe not againſt any diuine or human precept, which obligeth vnder paine of *mortall* ſinne, not though the gouernement of the whole world were propoſed to me for it, or the vttermoſt extremity of my life went vpon it.

The ſecond ſtep is yet of greater perfection: that with a conſtant mind, I be

equally inclined, where the honour of God, or occasiõ of my good is equall, to riches, pouerty, honours, contempt, shortnes or length of life. And that for no hope of human felicity whatsoeuer or daunger of my owne life, I euer be induced to cõsent to the least sinne, though *Venial*.

The third step is of most absolute and profund humility: that hauing arriued to the other two degrees of perfection though the honour of God were equall, without any aduantage, yet in more perfect imitation of Christ, that I rather choose

with

with him, who was poore, contemned and ſcoffed at, to be poore, contemptible and eſteemed a foole, then to enioy wealth, honours and the reputation of wiſdome.

4. For the good choiſe of any thing, it is our duty to conſider, with a pure and ſincere intention, wherfore we were created, to wit, for Gods honour and our owne ſaluation. Which being ſo, ſuch things are only to be made choiſe of as leade vs to that end, for as much as the meanes euer ought to be ſubordinate to the end, not the end to the

meanes. By which it appeareth that they are in an errour, who reſolue principally to marry, or ſeeke after ſome Eccleſiaſticall office or benefice, and then to ſerue God, prepoſterouſly confounding the end with the meanes, & not tending directly towards God, but labouring indirectly to wine him to their peruerſe intentions. A quite contrary courſe is to be taken, by propoſing firſt to our ſelues the honour of God, as our ayme, and then making choice of marriage or Prieſthood, and all other thinges, as they are ordai-

ned

ned, or tend to that end. Wherfore nothing ſhould moue vs to the vſe or forbearance of any meane, till firſt we haue had a particular regard, as well of the honour of God, as of our owne ſaluation.

5. For the good choiſe of a ſtate of life, or of any other courſe (whether it be matter of deliberation of beſtowing money vpon my kindred, or others, to whom I haue any tyes of freindſhip, or any other thing, which by circumſtances may proue good or bad, it infinitely importeth me to conſider, if a man

whom I had neuer ſeene, & a mere ſtranger to me, yet one to whō I wiſh all kind of perfection, ſhould occurre, with the like doubts concerning choiſe or election, what I would counſell him to do, and what choiſe to make, for the greater glory of God, and perfection of his ſoule. Which when I haue conſidered, let me reſolue to do my ſelf what I would counſell an other.

I muſt likewiſe caſt with my ſelfe, what courſe I would rather wiſh I had taken, in the preſent action or deliberation, if I were

now

now at the point of death; & accordingly now I ought to reſolue vpon the ſame.

Moreouer I muſt conſider what courſe, in this particular I ſhould deſire to haue taken, when I ſhall ſtand at the tribunall of God to be iudged. Which, when I haue conſidered, let me reſolue now vpon the ſame, that I may then be more ſecure.

6. Nothing ought to be concluded or reſolued in tyme of tentation or deſolation, touching our ſtate of life, or good purpoſes; but muſt be cõſtant to that which we formerly determined

mined in tyme of diuine conſolation. For as a ſoule when ſhe enioyeth diuine conſolation, is not guided by her owne inſtinct, but by that of the good ſpirit, ſo in tyme of deſolation ſhe is ruled by the ill ſpirit, by whoſe inſtigation, nothing is right done.

7. A man enioying the conſolation of God, ought to conſider how he will afterwards carry himſelfe when he ſhall chance to fall againe into deſolation, and then in tyme put on a reſolution & ſtrēgth to breake the force of it when it ſhall come.

8. Euen

8. Euen as a woman raylíng or contelting with a man, if ſhe perceaue him make reſiſtance with a reſolute & conſtant browe, relenteth and quitteth him, but if ſhe diſcouer him to be timerous or deſirous to auoid her, ſetteth vpon him a freſh, with extreame inſolency; ſo the Deuill is wont to looſe hart and faile in his reſolution, when he findeth a ſpirituall Champion, reſolutely and with a feareleſſe and vndaunted ſpirit, withſtand his tentations. But if he diſcouer feare in the firſt brunt or encoũter, or argue want of courage, no ſauage beaſt, vpon the

face of the earth, is more barbarous or vntamed.

9. Our enemy imitateth the example of ſome voluptuous louer, who intending to debauch a yong Maide or Wife, deſireth to haue his words and counſells concealed, fearing, or diſtruſting nothing more thē that the Maiden ſhould diſcouer his deſigne to her Father, or the Wife to her Huſband, becauſe then he knoweth his labours and endeauours are in vayne. In the ſame ſort the Deuill ſeriouſly endeauoreth that the ſoule which he intendeth to circumuent or intrap, keepe his falſe ſugge-

ſtions vnder the ſeale of ſecrecy: and taketh it for a foule affront to haue his deſignes reuealed, either to a Ghoſtly Father, or any ſpirituall man, for then he is aſſured to faile in his expectation, and receaue an vtter ouerthrow.

10. He is wont, in like manner, to imitate a Generall of an Army, who intending to giue on, or aſſault a Fort beſieged, maketh firſt his diſcouery of the ſtrēgth of the place, falling on there, where he findeth it leaſt fortified. In the ſame ſort the Deuill laying ſiege to our ſoule, ſubtily enquireth

quireth with what vertues morrall or Theologicall the ſoule is fortified, or voyde of, and in that place eſpecially placeth the force of his aſſault, hoping there to ouerthrow vs, where he diſcouereth vs leaſt prouided, and ſlighteſt guarded.

11. It is a cuſtome of the ill ſpirit to transforme himſelf into an Angell of light, and diſcouering the pious intentions of our ſoule, to ſeeme at firſt to approue thē, beginning afterwards to intice vs to his peruerſe deſires: for he ſeemeth to cherish, and comply with the pious intentions of the

ſoule

ſoule, but in concluſion, engageth her by little and little, and entangleth her in his ſnares.

12. We ought to take a curious account of our thoughts concerning the beginnings, the middle, and the end; which three circumſtances if they be right, it is an argument that the good Angel inſpireth thoſe thoughts: but if by diſcourſe and due examinatiõ, we diſcouer & follow any thing, which either in it ſelf is ill, or draweth vs frõ any good, or forceth vs to a leſſe good then the ſoule in her firſt ſearch, was reſolued

ſolued to haue followed; or tireth, diſturbeth, or afflicteth our ſoule in lieu of the quiet, peace, and tranquillity it enioyed, it is an euident ſigne that the ill ſpirit is author of thoſe thoughts, as an enemy to our good.

13. *S. Ignatius* was wont to ſay that Innocency and Sanctity of life were rare things in themſelues, and by many degrees to be preferred before all things whatſoeuer: but except they were ſeaſoned with wiſdome, & a certaine method in treating with men, that they were lame & imperfect

perfect, and not fit to guide others: & that in matter of gouernmēt, great wiſdome conjoined with meane ſanctity, was of more force, then eminent ſanctity conioyned with leſſe wiſdome.

14. He was wont to ſay that the familiarity of all women whatſoeuer ought to be auoided, euen of ſuch women as appeared ſpirituall, but eſpecially of ſuch whoſe yeares and cōdition might import greateſt danger: out of which, for the moſt part either ſmoke or flame followeth.

15. He ſaid it was a thing full of daunger to direct all

men the ſame way in a ſpiritual courſe, or to meaſure other mē by ones ſelf; or to reduce others to the ſame method of liuing and praying, which a man findeth profitable in himſelfe.

16. He was wont to ſay, that the proficience a man made in the way of vertue, was not to be gathered out of the face or countenance, or out of the eaſines or good natural diſpoſition of a mā, or out of continual prayers or often recollection, but out of the victory of ones ſelf, & ſuppreſſing of diſordinate paſſions rebelling againſt reaſon; & principally

by out of the peace & equity of the mind, immoueable in all ſuddaine & deſperate affayres. Inſomuch, that though he himſelfe were eminent in the holy guift of prayer, yet he euer preferred the ſpirit of mortification as they terme it, before the ſpirit of ſpeculation or prayer. For as in matter of eloquence, in which there is a neceſſity as wel of art as practiſe, mē of vnderſtanding attribute much more to practiſe thē precept; ſo in the purſuit of vertues, in which as well ſpeculation as action is requiſite, much more profit

is made by practiſe & exerciſe, thē by mere ſpeculatiō.

17. He ſaid it was infinite beneficial for the fortunate ſucceſſe of buſineſſes, that in the vnderſtāding of pious actions, a man ſo much rely vpon the deſired aſſiſtance of God, as if no human help were to be expected; and on the other ſide, ſo farre make vſe of human remedyes, which are lawfull, as if no diuine helpe or aſſiſtance were requiſite.

18. He ſaid the Ghoſtly Fathers and Superiours of other men ought to imitate the Angells, who in preſerueing the ſoules committed

to

to their charge, omit no neceſſary diligence, yet whatſoeuer happen, looſe nothing notwithſtanding of their peace and happines.

19. He aduiſed men cholericke by nature, to haue a ſpeciall care how they treate with collerick perſons, in regard that diſſentions eaſily ariſe. In which reſpect he counſelled ſuch mē often to premeditate & caſt with thēſelues, how to auoid that inconuenience: which courſe he held neceſſary not in men of haſty diſpoſitions only, but in all men for the conqueſt of all other vices.

20.

20. He was wont to ſay, that if a man demaund any thing at thy hands vnbeſeemīg thy perſon, thou oughteſt to moderate thy indignation, & ſo to carry thy ſelf, that thou both deny what is ſought or demaunded at thy hands, and yet alſo part freinds with him who demaundeth it.

21. He ſaid it was the Office of a Religious man, rather to gaine mē to Chriſt, by diſſwading them from a Courtiers life, then to be a meanes to bring any man to the Court.

22. The B. Father was wōt to ſay, that if Miracles were

to

to be ſought at the hãds of Almighty God, men ought to demaund more & more conuincing Miracles touching the obſeruance of the *Commaunds* only, then touching the obſeruãce & following of the *Counſells*: becauſe Chriſt our Sauiour did plainely perſwade vs to follow his *Counſells*, and on the other ſide, demõſtrated the great difficulties, & euident danger of ſaluation, in the enioyning & poſſeſſing of riches. *Matth.* 19. v. 23. 24.

23. It is a thing infinitely beneficiall to the aduauncement and proficience of a ſpirituall life, wholy, & not

in part to abhorre al things which the world affecteth and embraceth, & to couet with all our powers, whatsoeuer Christ our Sauiour loued & approued; to wit, cõtumelies, false witnesses, the sufferance of iniuries, to be reputed a foole: but this without any cause giuen on our parts.

24. That we may the better arriue to this degree of perfection, each man ought to employ his best indeauours, to seek in our Lord, the greater abnegation and mortification of himself, as much as possible in al thigs.

Ad maiorem Dei gloriam.

FINIS.